

# CATHOLIC • ACTION •

---

Vol. XXVIII, No. 2



February, 1946

---

## N. C. W. C.—COORDINATION OF YOUTH ACTIVITIES

MARGARET MARY CONWAY

INTER-AMERICAN SOCIAL RELATIONS  
THEOLOGIAN'S VERSUS WAR CRIMINALS  
THE SUPREME CATHOLIC ACTION  
BUILDING YOUTH LEADERSHIP  
THE CATHOLIC CHURCH IN ACTION  
PUBLIC BENEFIT AND THE SCHOOL BUS

*Aid for Child Victims  
Asked by Holy Father*

---

A NATIONAL MONTHLY PUBLISHED BY THE  
NATIONAL CATHOLIC WELFARE CONFERENCE

---

Price: 20c





## TABLE OF CONTENTS

FEBRUARY, 1946

|                                                                                                                                                                | PAGE |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| Our Common Catholic Interests. ....                                                                                                                            | 3    |
| <i>The Catholic Church in Action: Press Month Message of Archbishop Murray—Calendar of Scheduled Catholic Meetings and Events.</i>                             |      |
| The Supreme Catholic Action. ....                                                                                                                              | 5    |
| <i>By Rev. Charles A. Hart, Ph.D.</i>                                                                                                                          |      |
| N.C.W.C.—Coordination of Youth Activities .....                                                                                                                | 6    |
| <i>By Margaret Mary Conway</i>                                                                                                                                 |      |
| Theologians Versus War Criminals. . .                                                                                                                          | 8    |
| <i>By Rev. Francis J. Hynes, C.M.</i>                                                                                                                          |      |
| Rebuilding for Christ: N.C.W.C. Forum Series 1945-46. Article VI. Building Youth Leadership. ....                                                              | 10   |
| Inter-American Social Relations. ....                                                                                                                          | 13   |
| <i>By Jaime Fonseca Mora</i>                                                                                                                                   |      |
| Month by Month with the N.C.W.C..                                                                                                                              | 14   |
| National Council Catholic Women. . .                                                                                                                           | 16   |
| <i>N.C.C.W.: Aid to Catholic Press—Women's Organizations in Family Life Program—Relief Shipments from Far and Near—News Round-Up—Briefs—With Our Nationals</i> |      |
| National Council Catholic Men. . .                                                                                                                             | 20   |
| <i>A New School of Catholic Action—More Notes on Music and the Radio Apostolate—Knights of Columbus—Score Again—My God is the Fog—Radio Schedule</i>           |      |
| Legal Developments Affecting the Church .....                                                                                                                  | 24   |
| <i>Public Benefit and School Bus Transportation</i>                                                                                                            |      |
| Aid for Child Victims Asked by Holy Father .....                                                                                                               | 26   |
| <i>The Official English Text of His Holiness Pope Pius XII's Encyclical Letter "Quemadmodum," calling for Intensified Aid to Youth in the World Crisis</i>     |      |

The contents of CATHOLIC ACTION are fully indexed in the *Catholic Periodical Index*.

## FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919. The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

**EXECUTIVE**—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

**YOUTH**—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

**EDUCATION**—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

**PRESS**—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

**SOCIAL ACTION**—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

**LEGAL**—Serves as a clearing house of information on federal, state and local legislation.

**LAY ORGANIZATIONS**—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

**CATHOLIC ACTION STUDY**—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

**CATHOLIC ACTION** records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Publication, Editorial and Executive Offices  
1312 Massachusetts Ave., N.W.  
WASHINGTON 5, D. C.

Subscription Rates  
\$2.00 per year; \$2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION



# CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

## NATIONAL CATHOLIC WELFARE CONFERENCE

Vol. XXVIII, No. 2



FEBRUARY, 1946

## OUR COMMON CATHOLIC INTERESTS

The Catholic Church in Action

*Most appropriate for this section of CATHOLIC ACTION this month is the Catholic Press Month Message of the Most Reverend John Gregory Murray of St. Paul, episcopal chairman of the Press Department, N.C.W.C., which follows:*

THE widespread repudiation of principles and the substitution of articles in almost every field of social endeavor throughout the world, resulting in the perversion of government, education, commerce, industry, welfare and family life, makes all the more imperative the apostolate of the press to which all the Catholics of the United States are invited to give serious consideration and substantial support during the month of February.

Men both in civil life and military service, citizens in the countries that were involved in the world war as well as in the areas that escaped involvement, have become so sceptical of the incompetent or insidious leadership of the present era that they find only one sovereign in the world who still holds the confidence of his subjects and seems to get a hearing from all mankind, the Sovereign Pontiff at Rome.

The present crisis, not only of Christendom but of the world at large, calls for an apostolate not

only of the consecrated ministers of Christ but of the entire Catholic laity in every land, to demonstrate a Catholic consciousness, an unselfish devotion and militant crusade in the cause of truth and justice.

The most effective vehicle for conveying universal knowledge today is radio and the press. The most enduring results in the development of education must be obtained by reading the printed word, which requires greater concentration of mind to acquire its significance and provides the opportunity for review, analysis and synthesis so necessary to make permanent the possession of the truth presented.

Every Catholic owes it to himself, his Church and society to become thoroughly informed concerning the principles, sacramental life and missionary program of the kingdom of Christ. He will achieve profound conviction in his own Faith only by the endeavor to communicate that Faith to others. By becoming a teacher in the home, in the class-room or in everyday conversation, the Catholic enriches his own soul with the multiplication of graces bestowed upon him in the exercise of his apostolate in behalf of those who are less fortunate than himself.

Unless, however, he cultivates the sources of this



enlarged religious experience in the channels that a kindly Providence opens to him wherever he may happen to be at home or abroad, he may fail utterly to improve himself and advantage others. As an observer and student of men and affairs, he must be responsive to the influences that flow into the current of his daily life. The thrilling story of the reaction of our Catholic soldiers in their fidelity to sacramental life and duty—on both the highly cultured in Europe and the untutored natives of the most remote islands of the Pacific—is matched only by the effect of the manifest Faith of the missionaries, and their neophytes, on our men who in a spirit of gratitude spent their every dollar on the spiritual heroes who revealed the Catholic Church in action all over the face of the earth.

The Catholic Church in action is the constant theme developed in every issue of the Catholic press. The men and women who have consecrated themselves to the publication of our Catholic papers and periodicals do not look only for material gain; they have the spirit of the apostolate and look for the anticipated results in the lives of others.

During recent months the Catholic Press Association has all but emptied its treasury in undertaking to advance the apostolate of the press. A plan has been proposed for the purpose of advancing that apostolate.

To further the efforts on the part of those who are bearing the burden of producing a paper under the most impecunious conditions, the entire Catholic population of the country should accept the responsibility of a crusade that would not only put a Catholic paper in the home of every Catholic in the United States but in the home of every non-Catholic in the country, through a *bona fide*, fully-paid, subscription to the Catholic paper being published in the territory nearest to the recipient of the donated paper.

This would mean a total circulation of 100,000,000 Catholic papers every week at a cost of two dollars a year for each subscription, and an average of twenty subscriptions a year donated by the earning population among our Catholics. If the spirit of liberality were aroused in our people, such a plan could devise a means of allocating the donated subscriptions, especially to the areas that have a population 2 per cent Catholic or less.

Such an apostolate would present the Catholic Church in action to every reading American citizen in the country through the dignified channel of the United States mails and without any studied effort to propagandize any person. The simple record of what the Church is doing every week in every country of the world would reveal the record that our soldiers and sailors read in the lives of the missionaries and their native flocks in far-away Asia, Africa, Australia, and Oceania.

#### CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

##### February, 1946

- 5-8—FAMILY LIFE CONFERENCE—third annual meeting, Washington, D. C.
- 7- 8—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—Boston, Mass.
- 10—NATIONAL COUNCIL OF CATHOLIC MEN—general executive committee meeting, Washington, D. C.
- 12—MIDDLE ATLANTIC STATES REGIONAL UNIT, NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION MEETING—Brooklyn, N. Y.
- 17—BIBLICAL SUNDAY.
- 26-27—DIOCESAN YOUTH DIRECTORS—regional meeting, Boston, Mass.

##### March, 1946

- 10-19—PAX ROMANA—second inter-American assembly, Lima, Peru.

##### April, 1946

- 23-25—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—43rd annual national meeting, St. Louis, Mo.
- 30-May 1—N.C.W.C. ADMINISTRATIVE BOARD—Spring meeting, Washington, D. C.

##### May, 1946

- 12—WORLD SODALITY DAY.
- 24-26—NATIONAL COUNCIL OF CATHOLIC NURSES—biennial convention, Toledo, Ohio. (Registration and a reception will be held the evening of May 23.)

##### September, 1946

- 21-25—NATIONAL COUNCIL CATHOLIC WOMEN—23rd national convention, Kansas City, Mo.

##### October, 1946

- 11-15—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—"Victory Meeting," Green Bay, Wis.
- 25-29—CONFRATERNITY OF CHRISTIAN DOCTRINE—eighth national congress, Boston, Mass.



---

# THE SUPREME CATHOLIC ACTION

---

REV. CHARLES A. HART

ONLY by deliberately denying the most fundamental laws of our own mind can we say that God does not exist. Only "the fool hath said in his heart there is no God." But God means a being possessed of the infinite fullness of all perfect goodness. Hence we cannot escape the conclusion that the universe which God created could not possibly add to the Infinite Goodness but finds its only conceivable purpose in manifesting or mirroring, to the extent the universe is able, that perfect goodness. Each thing in itself and all things collectively have that single ultimate purpose for being. But since things are in hierarchial order their power to manifest that perfect goodness which we may call beauty is accordingly in varying degrees. A tremendous dividing line exists between man and the angels above him and the living and non-living orders below man. The latter manifest God's goodness and beauty to the extent that they can, without knowing they do so. They simply "show the Lord's endless glory." Intelligent men and angels, however, know that they manifest and therefore are able to acknowledge and praise the Divine Goodness. The acknowledgment and praise is called religion. It is obviously the highest office of men and angels because in discharging such an office they most perfectly achieve the ultimate purpose of their existence. They become spokesmen for themselves and for all the beautiful but dumb orders below them. They give intelligent voice to the universe!

For the person singularly blessed with Catholic faith the supreme act of acknowledgment and praise of God's goodness and beauty is nothing less than the sacrificial offering of the Son of God with His divine nature united to the renewed perfect human nature of Jesus Christ in the Eucharistic Sacrifice. No higher act of worshipful acknowledgment is conceivable. It supersedes and supplants all others. According to St. Thomas, every member of the Mystical Body, by the sign of obligation which his baptism puts upon him, is necessarily co-offerer with Jesus Christ, Priest and Victim,

in presenting to God such a perfect acknowledgment. Every baptized member of the Mystical Body thus participates in the priesthood of Jesus Christ according to his place in the Mystical Body. There are no spectators in the offering of the whole Mystical Body. All are active participants in the co-action. Herein does every Catholic Actionist necessarily find the Supreme Catholic Action. Beside it all other Catholic Actions are secondary and without it all the others lose much of their significance.

If this reasoning here epitomized is correct and assent given to it, what must be the constant place of the Eucharistic Sacrifice in the daily life of the Catholic Actionist? Evidently the Supreme Catholic Action must order all other Catholic Actions. First things first! For order in Catholic Action there must be an ordering action. No order without an orderer. The Catholic Actionist must look to the Supreme Action for inspiration, for proper direction or orientation, for evaluation, for perspective, for penetrating understanding. The Supreme Action must be the centripetal center drawing all the others to itself. Without it they are doomed to fly apart, to disintegrate into relatively meaningless isolation which comes to parts separated from a unified whole. The Catholic Actionist must begin his action with the Supreme Action; he must make it the constant interlude, the crown of all the works, the *alpha* and *omega*, the leaven in the Mass, the pearl of great price, the chief counsellor of all plans. From the Supreme Action alone can he expect to find that which if he drink he shall never thirst. Here he may expect to be told what to do, why he should do it, and the way in which to do it. "My grace is sufficient for thee!" Here in the Science of the Saints will his ears become gradually accustomed to listening and understanding when the Son of God is speaking and creature acts in silent awe. There is no Catholic Action that is not permeated with the Supreme Catholic Action. Through it alone may the Actionist expect to find fruit of his action. Without its constant influence his efforts are due to fail.



# N. C. W. C.—COORDINATION OF YOUTH ACTIVITIES

MARGARET MARY CONWAY

A DOUBLE need was felt on each of two distinct planes for a national coordination of existing Catholic youth agencies when in 1937 the first step towards satisfying a part of that need was taken. In April of that year, the National Catholic Youth Council was initiated by the Administrative Board of the National Catholic Welfare Conference under the sponsorship of the N.C.W.C. Youth Bureau. In November of the same year the Youth Council was approved at the General Meeting of the Bishops. Catholic youth, and youth-servicing agencies, were given an occasion to know those who composed their own ranks within a confederating framework that was approved by the Hierarchy and under its aegis. Within this framework they could enjoy an opportunity for free intercourse with each other of high mutual benefit to all.

## THE N.C.Y.C.

The N.C.Y.C. was instituted to promote, under ecclesiastical supervision, interchange of information and service as well as unity and cooperation. This new development did not imply a change in existing Councils and organizations, but did provide a framework whereby such existing Councils and organizations could be unified on a voluntary basis.

Its chief purpose was to provide on a national scale an instrument for orderly and unified action on the part of all the Catholic youth organizations in all things which concern the common good of the Church and country.

The N.C.Y.C. is purely a voluntary organization that leaves unhampered the autonomy and initiative of its affiliated membership and reserves to the Ordinary of each diocese full authority over the youth of his diocese. To facilitate this federating of youth groups, existing spheres of interest were surveyed and a central and necessary division made. The N.C.Y.C. consists of two sections—the Diocesan Section and the College and University Section.

### The Diocesan Section

The Diocesan Section includes the respective Diocesan Youth Councils which voluntarily associate themselves with the National Organization. These Diocesan Youth Councils parallel the

N.C.Y.C. They are federations of the approved Catholic youth groups within the confines of a Diocese. They are unifying and coordinating devices, the primary purpose of which is to place youth's forces under the sponsorship of the Ordinary. They accomplish their essential work through the Parish Youth Council, and exist largely to encourage, assist and strengthen the various groups which comprise the Parish Youth Council. A Diocesan Youth Council functions ably in such activities as supplying materials for discussion and study club activities. It can also be the instrument whereby the Ordinary can set up a widespread pattern of study on a single topic for the parish groups associated with the Diocesan Council.

The Diocesan Youth Council can also initiate a Speakers Bureau, or edit a Diocesan youth paper or make provision for leadership training courses for young people recommended by the parishes. Its good offices do not need to stop there, but it can be of service to all the youth of the diocese in many other effective ways.

### The College and University Section

The College and University Section of the N.C.Y.C. is again subdivided to care adequately for the two types of Catholic college students in this country, those in Catholic colleges and those in non-sectarian colleges. Obviously each of these groups will have different problems and different techniques of solving them. The National Federation of Catholic College Students and the Newman Club Federation provide each with common ground on which to meet others like themselves and work out a program of youth activities in harmony with the mind of the Hierarchy.

The National Federation of Catholic College Students unites the student bodies of higher learning in the United States, and assists both the colleges and the various student groups to give energetic and practical application to the teachings of the Holy Father and the Church's leaders regarding the formation of a Christian-minded apostolate among the Catholic laity, and contributes to the spreading and deepening of a highly trained Catholic opinion.

The Newman Club Federation, in its sphere,



unites the groups of Catholic students attending secular institutions of higher learning for the purpose of mutual helpfulness and united effort in promoting the religious, intellectual, moral and social standards of the students and to advance the work of the Church.

### THE YOUTH DEPARTMENT

The second aspect of the need felt by Catholic Youth agencies was answered by the recommendation at the Bishops' Meeting of the development of the N.C.W.C. Youth Bureau into a Youth Department on a par with the other N.C.W.C. departments. The recommendation was acted upon and the new department created by the action of the Administrative Board of the N.C.W.C. at its regular meeting on November 15, 1940.

#### Why It was Founded

The trend in the total youth field had been assuming a new direction toward greater coordination and the unification of youth's forces in the decade preceding. Everywhere could have been seen a steady increase in federation on a national scale, both secular and governmental, both in our own country and in many foreign countries. In some respects these secular agencies were going further and organizing in the international field. Nationally the Federal Government had set up the National Youth Administration and the Civilian Conservation Corps. The activity and the scope of the Children's Bureau and the United States Office of Education had been increased. The American Council on Education through its endowed American Youth Commission had made extensive studies and recommendations on the problems and needs of youth. There were existing some 400 national, non-governmental youth, or youth servicing organizations in the United States. All of these had something to say about the problems of youth and their voices, strong and united, were being heard. The Church needed a voice in the youth field, too. It also needed to have some agency to deal methodically with these new trends and organizations, evaluate them, oppose them when necessary and collaborate with them when desirable.

#### What the Youth Department Is

The Youth Department is one of the eight departments in the N.C.W.C.; and it functions under the chairmanship of the Most Reverend Richard J. Cushing, Archbishop of Boston, a member of the Administrative Board of the N.C.W.C. Like all departments within the Conference, it operates as the agency created by the Archbishops and Bishops to serve them in the national field. It executes under the direction of

its Episcopal Chairman, the policies agreed upon by the Bishops.

#### Objectives

The Youth Department has three main objectives:

- I. "To facilitate the exchange of information regarding the philosophy, organization, program and methods of Catholic youth work."

The representatives of the Hierarchy established this central faculty of exchange to supply a need they saw existed. Much could be gained from an exchange on the topics listed. The final objectives of Catholic youth work, the summa of its philosophy, have not yet been conclusively stated. Progress has been made by learning. Judgments have been drawn out from actual experience. We have reached the stage where our conclusions can and should be systemitized.

"Organization" in youth work enables more to be done with greater efficiency. Individually we have tackled and overcome particular bottlenecks and obstacles. Information as to the manner in which this was done could be of invaluable aid to some one else. Moreover, in this very exchange, we can generally learn how to achieve that nice balance between the instrument which is organization, the leaders who use it, and the functions to which it is applied.

Again there is much to be gained from an interchange of information on program and methods. There is no classical method, but there are workable ideas which are adaptable and many ideas from different places can be amalgamated into a serviceable program for the task at hand. A lack of knowledge of other programs necessarily hinders the affair at hand.

- II. "To promote the N.C.Y.C. as the federating agency for all approved Catholic Youth groups."

This is a necessary and distinct objective of the Youth Department as such; for while the Department and the Youth Council are separate entities, one is the complement of the other. Both are sponsored by the Hierarchy. One is, so to speak, the actual body of Catholic youth groups in the country; the other its official guide. The perfection of one is the perfection of the other, so the Youth Department and the N.C.Y.C. have by their relation to each other, a joinder of endeavor and accomplishment.

(Turn to page 25)



---

# THEOLOGIAN'S VERSUS WAR CRIMINALS

---

REV. FRANCIS J. HYNES, C.M.

DAILY the papers carry accounts on the trials of the war criminals. Some relate the action taken in military tribunals in Germany and Manila against crimes contrary to the code of warfare, as shooting without a cause surrendering soldiers, killing bomber crews who "bailed out" in enemy territory, and maltreating of prisoners of war. Yet the biggest news centers on Nuremberg where 22 of the major war criminals are being tried for inaugurating an unjust war, for atrocities and crimes against humanity. Interest runs high because such a trial has no precedent. International law embodies no sanction to punish the guilty who have broken pacts and treaties.

In editorial columns of magazines various opinions are voiced for and against the International Tribunal. Feature articles carry arguments in favor of the trial at Nuremberg. Others drive home the objection that this is *ex post facto* legislation. No law is retroactive. For a judge to pass sentence on a guilty party, he must have jurisdiction over that person. The International Tribunal has no such jurisdiction, they object.

Through news coverage Justice Jackson's report to the President on the establishment of the Tribunal and his reasons for it are known to all. Little information, however, has been printed on the opinions of men who wrote centuries ago on the punishment of war criminals. These men are theologians like Vitoria, "the father of International Law," St. Antonio, Domingo Soto and Francis Suarez, to mention only a few. Would their writings appear as feature articles favoring the International Tribunal were they living today to voice their opinion? Or would they fight against it by their writings in papers and magazines throughout the country? Let us glance through the yellowed pages of their parchment bound tomes to see what they had to say about "war criminals."

Forty years after the discovery of America Father Francis Vitoria, of the Order of Preachers, produced his famous works, *Twelve Theological Reflections*. Among them was one entitled, *On the Laws of War*. This work expresses Vitoria's views on many questions very similar to those arising today in regard to war criminals.

To mention only one charge, the German war criminals are being accused of "planning, prepara-

tion, initiation or waging of a war of aggression, or a war in violation of international treaties, agreements, or assurances, or participation in a common plan or conspiracy for the accomplishment of any of the foregoing." By repetition Vitoria brings out that neither difference of religion, nor extension of empire, nor personal glory of the prince, nor any other advantage to him is a just cause for war. Only a wrong, as severe and atrocious as war, would give him a right to declare war in justice, "seeing that the degree of punishment ought to correspond to the measure of the offense."

Vitoria has laid the foundation for the punishments that fall on those who wage an unjust war. He wishes to bring out that it is lawful in a just war "to make good out of enemy property the expenses of the war and all the damages wrongfully caused by the enemy." Still "a prince may go even further in a just war and do whatever is necessary in order to obtain peace and security from the enemy." This is the laudable objective of the International Tribunal. Justice was mocked after World War I in the simulation of justice through trials in the German courts that imposed sentences of four months imprisonment to the guilty, which light sentences were never carried out in most cases. Rightly does Vitoria add:

"Not only is all this permissible, but even after victory has been won and redress obtained and peace and safety secured, it is lawful to avenge the wrong received from the enemy and take measures against him and exact punishment from him for the wrongs he has done. In proof of this be it observed that princes have authority not only over their own subjects but also over foreigners, so far as to prevent them from committing wrongs, and this is by the law of nations and by the authority of the whole world. Nay it seems to be by natural law also, seeing that otherwise society would not hold together unless there was somewhere a power and authority to deter wrongdoers and prevent them from injuring the good and innocent."

For his proof of the above statement he appeals to the natural law:

"Everything needed for the government and preservation of society exists by natural law, and in no other way can we show that a State has by



natural law authority to inflict pains and penalties on its citizens who are dangerous to it. But if a state can do this to its own citizens, society at large no doubt can do it to all wicked and dangerous folk, and this can only be through the instrumentality of princes. It is, therefore, certain that princes can punish enemies who have done a wrong to their state and that after a war has been duly and justly undertaken *the enemy are just as much within the jurisdiction of the prince who undertakes it as if he were their proper judge.*"

During the endless Italian wars this question was presented to St. Antonio as what to do with the leader of the captured army. St. Antonio replied:

"If he agrees not to resist, he should be pardoned, unless from his pardon greater evils be feared."

Such was the case in the beheading of Conradin by Charles of Anjou. Historians of the period were inflamed on this point. Yet in the light of Vitoria's and that of St. Antonio's doctrine this action was justified for there were present grave reasons that led Charles to believe that the continued existence of the heir of the Hohenstaufen would prove a perpetual menace to peace.

Again and again Vitoria repeats the phrase "a prince when at war has by right of war the same authority over the enemy as if he were their lawful judge and prince." Over 400 years ago Vitoria favored a community of nations all working together. As individuals make up the family, the family, society, and that as a unit constitutes the state or nation, Vitoria went a step further desiring that the state form a community of or union of nations. Logically he would cast his vote in favor of an International Tribunal, since he grants the prince who is lawfully engaged in fighting a just war the right to punish the enemy. It follows, therefore, that he would be for a tribunal, made up of representatives of the heads of the nations, dealing justly yet sternly with their enemy against whom they have in common waged a just war. Were he living today, I believe he would back the International Tribunal with all his knowledge of law and punishment.

Writing about 150 years after Francis Vitoria was the learned Jesuit, Father Francis Suarez. His monumental works contain a treatment *On Laws and On God the Legislator*. Following Vitoria's treatment, but giving more of the philosophy of law, he expounds principles that jurists of today may well turn to, as did Grotius and his followers in his time. On the matter of jurisdiction, Suarez states very clearly that it is invested in the conqueror after a just war.

"The power of waging war is a sort of power of jurisdiction, the exercise of which pertains to

vindictive justice, which is most necessary within the commonwealth for the constraint of evil-doers."

Later when speaking of the means by which sovereignty may be assumed he goes on to say:

"Another title of sovereignty is war, which must be a just war if it is to confer a just title to dominion. It can sometime happen that a state previously not subject to a certain rule becomes subject through a just war; that is always, as it were, by accident in punishment for some crime and in this event the defeated people must yield and consent to subjection. In fact this new title to rule, for all practical purposes, includes consent either as exhibited or as juridically due."

Since he grants this power to one state who has fought and won a just war, Suarez would concede it to many nations after winning a just war against a common enemy, united to deal with them justly in one central tribunal. He, too, would favor the International Tribunal.

Suarez not only adds more weight to the jurisdiction which the Tribunal has, but answers an objection often voiced by some international jurists on the matter of *ex post facto* legislation. They hold that the Tribunal has made laws for crimes and offenses already committed. Suarez grants that since law is a rule of action you cannot have as its object some act already performed. But he continues:

"Against this, however, the codes seem to teach that law can effect past events, if the legislator should so wish. To solve this difficulty we must distinguish two types of law, one of which is called *declarative*, the other *constitutive law*. Declarative law does not, as such, enact something new but rather declares what should or should not be done in accordance with some law already existing. A constitutive law, on the other hand, establishes a new law."

From this excellent distinction may be seen just basis for punishing the war criminals. The International Tribunal has only declared them guilty of crimes against the natural and positive law. Through their crimes they had cast aside these laws, not to mention the pacts and treaties entered into with other nations. Every country in the world has sanctions for the transgression of the natural laws not to kill, not to steal and the others. That no sanctions were ever placed in the pacts and treaties for violation of these laws on an international scale, is no reason for the guilty to go free. They should be justly punished by the victors, just as you and I would be punished were we to kill another, rob people and be a menace to society. As Suarez states it:

(Turn to page 25)



# REBUILDING FOR CHRIST

N.C.W.C. Forum Series  
1945-1946

## ARTICLE VI: BUILDING YOUTH LEADERSHIP

---

This series of articles on Catholic Action and social problems and activities, offered by the N.C.W.C. Study Club Committee, has been prepared for general use, but with lay leaders especially in mind.

*Use these articles:*

For your own information  
As texts for discussion clubs, forums, round tables, radio talks  
As aids for organization programs  
For informal discussion at home and abroad

*Use the questions at the end as guides for reading and discussion*

---

### I

THE efforts of the Church among the young people of the country are pivoted on the vital axis of making its youthful affiliates participants in their own special way in the Apostolate received from Christ.

The Apostolic Delegate, Most Reverend Amleto Giovanni Cicognani, in his letter to the Diocesan Youth Directors of the country, dated August 25, 1941, counseled: "Let this (the Apostolate) be the source of inspiration for organized Catholic youth. These groups should not be principally athletic nor devoted chiefly to any other merely natural activity. The spiritual purpose of these organizations should at all times, in one way or another, be manifested openly through some kind of cooperation in the Catholic Apostolate."

Accordingly, the Apostolate is placed first in intention, and it is hoped that every Catholic youth group in this country is aware of its pre-eminence. A long road, however, leads from the conception of the idea, through the daily maze of youth activities, to its fruition. We are still working towards the great day when all the techniques required to put Catholic Action, on the youth level, fully into effect in this country will have been discovered and understood and utilized to the maximum throughout our land.

The very idea of Catholic Action is a Gordian knot. It demands a unification of effort without destroying individuality of technique, either nationally or personally. It leaves the decision as to methods to the demands of the present problem and the requirements of our own time, place, environment and country. Various facets of Christ's teaching must be emphasized at differ-

ent times as the changing deficiencies of a world apart from God require.

### II

WE HAVE passed beyond the stage of training youth passively to assimilate ideas. Action is the reflex of thought, and those engaged in youth work must not only be leaders in themselves, but must discover and develop leaders among those in their charge, or the divorce of religion from everyday activity, and especially leisure time activity, will be continued in the minds of the young.

This observation finds concrete expression in the history of St. John's parish. The fiftieth anniversary of the founding of the parish was recently celebrated. Four families saw the founding priest say Mass in the home of one of them. They were a small nucleus of Irish immigrants who had come to work in what has remained to this day one of the smaller industrial cities of the north. The first quarter of a century saw a continuing increase in the size of the parish, and a corresponding increase in the types of Catholic immigrant groups which it served. Alone, the pastor shouldered the responsibility of bringing them Mass and the Sacraments.

He had no time to bring them much more than that, but the need for the Church to supplement defects in the social atmosphere which surrounded the parish was not quite so imperative then as it is today. Though Protestant, the neighborhood in which the Church was expanding was still fundamentally Christian, with a reverence for the family and a strict practice of religion still prevalent among the people.



The Christian tone of the neighborhood was too weak, however, and, with the years, began to fade completely. As St. John's entered the third decade of its existence the parish school was built and the nuns brought in to consolidate the work of religious training which lay catechists had carried on before. New pastors brought new ideas, and towards the end of that quarter century, a certain amount of spasmodic youth work was being carried on under the sponsorship of the Church. The assistant had charge of this program and its chief aim was to fill a certain portion of the leisure hours of the parish youth and keep them off the streets.

As the parish rounded its fiftieth year, its latest pastor, Father Normoyle, decided to highlight this golden jubilee with an expanded youth program. He was deeply aware of the secularization of the atmosphere about him; and the need to strengthen the influence of the Church and the school with a youth program that would be more than defensive and protective, and through a proper balance of educational, recreational, social and religious aspects, would contribute positively to the character and religious formation of the young people of the parish.

He turned to the Diocesan Youth Department. In the diocese in which St. John's parish was situated, there was a full-time priest in charge of youth work and a Department set-up which maintained a central office. Among the services it offered were:

1. Advice and field service in the organization and operation of the Parish Youth Council.
2. Advice and counsel on the organization of approved Catholic youth organizations.
3. Advisory service on the development of the various divisions of the program.
4. Assistance in the development and promotion of inter-parish youth activities and the Deanery (division) Youth Councils.
5. A meeting room for committee meetings; district meetings of youth sponsors; periodical Catholic youth clinics; Divisional Youth Council meetings; and any other meetings in connection with the organization, operation or promotion of the youth program.

The field secretary aided Father Normoyle in enlarging his own small program and showed him how to fit his program into the divisional calendar, so that he might give his young people the incentive of inter-parish activities.

But boxing and basketball, dancing and study clubs were only temporary firsts in his mind. Through the Parish Youth Council, he encouraged corporate acts of worship, citizen training, and cultural and vocational guidance and training. Meanwhile he looked the situation over and en-

deavored to find those who had natural aptitudes for leadership. He knew that these young people had to be informed of the idea of the Apostolate, and filled with it, or the Church hall would be just another place in which to hang out one night in the week.

Energy with youth in its hands and money in its pockets is hard to direct. The assistant priest who was given charge of the program finally chose a few from among the many who were members of the Parish Youth Organization and set out to develop in them the first step of the Youth Apostolate, *the gradual, intensive formation of leaders, a spiritual elite*. As time passed and this phase of the Apostolate was being slowly and surely achieved, he proceeded to the second step, that of *forming these leaders into a study group within the organization*.

The results of this leadership training were gradually and effectively felt within the whole organization. One of the most obvious results to outsiders and adults who were observing the program was the increase of the daily Christian virtue of charity as expressed in courtesy among the young people.

Thus in one parish the youth program was integrated and motivated. Out of such a program will come in the near tomorrow, not only men and women who are personally Christian, but men and women, fathers and mothers, who know how to bring Christ into the lives of others because they have Him so vitally in their own.

### III

FATHER Normoyle and his assistants achieved their success by no happy accident. They knew what they wanted: the youth-servicing agencies under Catholic auspices to which to turn; and the technique they themselves had to put into the work. Is this universally true?

Straws in the wind would indicate it is not so. Too few Catholics are skilled in handling that difficult plastic youth; too few Catholics realize clearly why they are concerned with handling it at all. Their past efforts have been concentrated on defensive and protective techniques, rather than in the positive work of forming leaders. Schools of social work do not assist us here. They have group work courses, but that does not necessarily imply that the accent is on youth, or that the purpose of such social work is properly subordinated to, or coordinated with, the spiritual mission of the Church.

Steps, however, have been taken to insure that Catholics engaged in youth work understand fully what they are about. A number of training courses in Catholic youth work have been given to seminarians, priests, and lay leaders in various parts of the country.



On the diocesan level we find manuals and books are being written on the subject of Diocesan Youth work, its administration, its program and its philosophy. There are now in existence training courses for the priest or lay person starting to work in the Diocesan Youth Organization. Though it is true that practical techniques are learned only through actual experience, many diocesan youth organizations have at least a decade of this experience behind them. Building from this, it is hoped this year, in cooperation with a Catholic university, to set up an institute or study course exclusively for priests and lay professionals engaged in diocesan youth work. This project is based on the realization that there exists an imperative demand that this be done before much more time passes. It will consider: (1) The Objectives of Catholic Youth Work; and (2) The Pattern for Parish Program Service.

To facilitate these endeavors in diocesan coordination, the diocesan youth directors will hold during the coming months regional conferences, where they can meet with each other and discuss their common problems.

Contemporaneously with this necessary improvement of the techniques of the movement, and the clarification of its fundamental philosophy, we find a concomitant increase of federation and coordination on all levels of the youth movement within the Church. As the Hierarchy, in carrying out its divine mission, has an order and rule, so the Catholic youth movement, which subserves it and participates in its apostolate, shares this discipline of order.

We see the aptness of this when we recall the Apostolic Delegate's words on order and coordination in the Catholic youth apostolate:

"Good order is a fundamental requirement. The first and necessary mark of this order is the approbation of the Ordinary of the diocese. It is his prerogative to say whether or not this or that group is capable of the Apostolate. The Apostolate comes from Jesus Christ. 'I have chosen you' (*John* XV, 16). And just as the apostles chose their lay assistants, so do their successors, the Bishops. Neither the breadth nor the attractiveness of the program alone suffices for calling it an apostolate unless those who conduct it are recognized and approved by ecclesiastical authority. . . .

"Next, the groups should be coordinated. It is clear that the primary center of direction and organization is the parish. It is here, first of all, that the youth forces of the parish should receive counsel and coordination; it is here that each group ought to expend its greatest activity under the direction of the pastor and the Bishop. . . .

"It appears to be, indeed, not only important

but necessary that parochial groups be closely connected with the diocesan center, under the vigilant eyes and immediate control of the Bishop, from whom the directive force must spread throughout the entire diocese. . . .

"In a letter, dated April 23, 1940, for communication to the Most Reverend Ordinaries of the United States, His Eminence, Cardinal Pizzardo, president of the Central Office of Catholic Action, expressed the desire that the numerous groups of Catholic youth in this country be united in a *National Catholic Youth Council* 'in order better to promote Christian ideals and better to safeguard the young from the many pitfalls they encounter.' Without doubt, the vastness of the country renders the formation of a compact national organization difficult, but it is evident that at least some small degree of national coordination is possible and even necessary."

We have at hand all the instruments necessary to make the Catholic youth movement a great and powerful strength in this country. An enthusiastic interest and an intelligent effort on our part will render youth a mighty power spreading the work of Christ throughout the land.

#### QUESTIONS FOR DISCUSSION

1. What should be the spiritual purpose of youth organizations?
2. Discuss some of the difficulties arising from conflicting specifications for Catholic Action.
3. How does the story of St. John's Parish show that youth work has passed from the training into the activity stage?
4. Discuss services generally available from Diocesan Youth Departments.
5. How were leaders developed in the Youth Council in St. John's Parish?
6. What is that status across the country of Catholic Youth work?
7. What national coordination exists now? What are Cardinal Pizzardo's recommendations on this subject?

#### BIBLIOGRAPHY

1. *What Is the Youth Department? What Is the National Catholic Youth Council?* Gratis.
  2. *What Is a Parish Youth Council?* 5c.
  3. *What Is a Diocesan Youth Council?* 5c.
  4. *Catholic Youth Apostolate—Lecture notes for seminarians.* 5c.
  5. *National Catholic Youth Council.* Letter by the Apostolic Delegate. 5c.
- All of the above material from N.C.W.C.
6. *The Movement*—Published by the Young Christian Students, Box 117, Notre Dame, Ind. \$1.00 per year.
  7. *Leader's Bulletin*—Young Christian Students, Box 117, Notre Dame, Ind.
  8. *Catholic Action Reprints*—Commission on Catholic Action Study, N.F.C.C.S., University of Dayton, Dayton 9, Ohio.
  9. *The Role of Leaders*—National Council of Catholic Women. 10c.



---

# INTER-AMERICAN SOCIAL RELATIONS

---

JAIME FONSECA MORA,  
Director, Noticias Catolicas

THE relations between Catholics of various nationalities, languages, historical backgrounds and social conditions in this Hemisphere were strengthened by a definite consecrating to the Catholic social apostolate at the Second Inter-American Seminar on Social Studies, held at the beginning of this year in Havana, Cuba.

The Seminar was convoked under the joint auspices of the Cuban Catholic Action and of the Social Action Department of the National Catholic Welfare Conference, and might well be called a tangible enterprise of fraternal inter-Americanism.

Air lines of both continents brought together some eighty-seven delegates representing Argentina, Bolivia, Canada, Colombia, Costa Rica, Curacao, Chile, Dominican Republic, El Salvador, Ecuador, Guatemala, Haiti, Honduras, Jamaica, Martinique, Gaudaloupe, Mexico, Nicaragua, Panama, Paraguay, Puerto Rico, Trinidad, the United States and Venezuela, to enjoy the hospitality of the Cuban leaders of Catholic Action. Archbishops, Bishops and Monsignori; regular and secular priests who are engaged in social work; outstanding lay representatives of labor movements, professors in economics and social sciences, newspapermen, professional men, all were united for the same purpose: to discuss in a practical and scholarly way the social problems of today's world and particularly those confronting the Americas.

Their efforts were praised by the President of Cuba, Ramon Grau San Martin, when he said at the reception in the Presidential Palace: "It is highly comforting for us to welcome so many men of good will, because we also are engaged in the same universal work, that is, the restoration of high moral values in society and the establishment of social justice—so great and so noble when inspired by Christian principles."

Speaking of the closer cooperation of the new nations in the Americas, Cardinal-designate Manuel Arteaga, Archbishop of Havana, stressed the spiritual bonds common to them: "The history of this Continent revolves about two values: democracy and religion. In defending these values, each and every one of our nations forged its independence, autonomy and welfare, from the very beginning to the present time."

The common good was the specific concern of the Seminar. Its program dealt with small and big farming, labor movements and their relations to

the Church, the state and capital. Applied principles of Christian charity among peoples of every condition and race were explained with special consideration being given the white-negro and white-Indian relationships, as missionary and educational enterprises. The delegates, because of the international trend of our times, also examined the economic and social implications of the Bretton Woods, Dumbarton Oaks, San Francisco and Chapultepec Conferences, "which are in conformity, in general, with Catholic social teaching." After the various methods and techniques of Catholic social action were presented by leaders of the peoples in Argentina, Canada, Colombia, Costa Rica, Cuba, Mexico and the United States, a joint statement was drawn up to record the salient features of these twenty or more sessions, and to recommend both to governments and Catholic organizations, practical solutions to the social question.

Certainly the spirit prevailing throughout the studies brought out the keynote struck by the Most Rev. Karl J. Alter, Bishop of Toledo, in his opening address, when he quoted St. Augustine: "Unity in essentials; freedom in things that are doubtful; and charity in everything." All the delegates acted in accordance with a long known and practiced unity of doctrine, laid down in the great social encyclicals; indeed it was the variety of circumstances found in the various countries which determined the multifold approach of the delegates to the social apostolate. It was also comforting to see how the bonds of love grew stronger among so many "men of good will," heralds of the Church's work for peoples' social redemption, united by one ideal.

This ideal—as it was expressed in the final resolution—is the establishment of a social order "that will guarantee to the inhabitants of the Americas the free development and perfection of their personality, so that our peoples will develop in a way that will be worthy of the Christian principles they profess."

The delegates approved the founding of an Inter-American Office of Catholic Social Action, "as the creature of . . . all the countries," to promote the practical means toward that Christian social order.

The importance and permanent character of this inter-American enterprise stands out when the final statement is carefully considered. For

(Turn to page 23)



## Holy Father Erects New Diocese, Transfers Bishop O'Connor, Appoints Two New Bishops

During the past month several more changes have taken place in the ecclesiastical structure of the United States. The Holy Father has created a new Diocese of Madison in the State of Wisconsin and designated St. Raphael's Church in Madison as the Cathedral of the new diocese. The area of the diocese will embrace seven counties in the State of Wisconsin—Marquette, Green Lake, Columbia, Dane, Jefferson, Green and Lock—which heretofore have been part of the Archdiocese of Milwaukee. It will also embrace four other counties in Wisconsin—Sauk, Grant, Iowa and Lafayette—which heretofore have been part of the Diocese of La Crosse. The County of Portage, which has been a part of the Diocese of Green Bay, is now made a part of the Diocese of La Crosse.

Most Rev. William P. O'Connor, who has been Bishop of Superior, Wisconsin, has been named the first Bishop of Madison.

Two new Bishops were named, at the same time, by His Holiness—Monsignor Charles P. Greco, pastor of the Church of Our Lady of Lourdes in New Orleans, to be Bishop of Alexandria, Louisiana, and Monsignor Thomas L. Noa, rector of St. Joseph's Seminary, Grand Rapids, Michigan, to be Titular Bishop of Salona and Coadjutor to Bishop Edmond P. Heelan of Sioux City, Iowa.

Bishop O'Connor was born in Milwaukee in 1886; studied at St. Francis Seminary, St. Francis, Wis.; Marquette University, Milwaukee, and the Catholic University of America, Washington, D. C., from which he received his Doctorate in Philosophy in 1921. He was ordained in 1912; joined the Army as a chaplain in the First World War, and went overseas with the 32nd Division. He received the French *Croix de Guerre* for bravery in action. In the Archdiocese of Milwaukee he was not only parish priest and seminary professor, but held a number of diocesan offices. He received his episcopal appointment as Bishop of Superior in 1942.

Bishop-elect Greco was born in Rodney, Mississippi, in October, 1894. He studied at St. Joseph's Preparatory Seminary, St. Benedict, La., the American College at Louvain, Belgium, and at the Dominican University, Fribourg, Switzerland; was ordained to the priesthood in 1918 and since has served as assistant pastor, pastor, and in many diocesan offices.

Bishop-elect Noa was born at Iron Mountain, Michigan, in 1892; attended St. Francis Seminary, St. Francis, Wis., and the North American College in Rome; was ordained to the priesthood in Rome in 1916 and, upon his return to the United States, was named to the faculty of St. Joseph's Seminary, Grand Rapids. He served as a professor from 1917 to 1927, and was named rector in the latter year. He also has served the Diocese of Grand Rapids as a Consultor, Censor Librorum, Officialis, Pro-Synodal Examiner, and a member of the diocesan school board.

To Bishop O'Connor and Bishops-elect Greco and Noa are extended the sincere congratulations and good wishes of the National Catholic Welfare Conference.

### "Catholics and Jews" Title of New Booklet Published by C.A.I.P.

A new pamphlet, "Catholics and Jews," a study in human relations by Rev. Gregory Feige and the Religion and Culture Subcommittee of the Catholic Association for International Peace, has just been published and is available through the N.C.W.C. Publications Office. Comprising 106 pages, it is priced at 30c per copy less the usual quantity discounts of 10% on orders of \$1.00 to \$5.00, and 20% on orders of \$5.00 or more.

Written in very readable style, the booklet discusses the condition of Jews in the United States and the world today, the fact of anti-Jewish sentiment, the Church's attitude and concern for the Jews, facts on the exaggeration

# Month by Month v

and prejudice of anti-Semitism, the sin of anti-Semitism, religious ties between the Church and the synagogue, and concludes with a chapter on the need for mutual knowledge and respect, and particularly for constructive action. Various appendices include the text of the Declaration of the Bishops of Texas and Oklahoma, and excerpts from the *Columbus Platform* on Judaism in the U. S. A.

### N.C.W.C. Social Action Department To Have Two New Assistant Directors

Most Reverend Karl J. Alter, Bishop of Toledo and episcopal chairman of the Social Action Department, N.C.W.C., has recently announced the appointment of Rev. John Francis Cronin, S.S., Ph.D., to be assistant director of the department.

Father Cronin is an author and lecturer, and professor of economics at St. Mary's Seminary in Baltimore, Md. He is the founder and director of the Institute of Catholic Social Studies of the Catholic University of America Summer School and served last summer as director of the Chicago area branch of the university's summer school.

Books in the field of economics have been published by Father Cronin, and recent newspaper and magazine contributions by him have dealt with the efforts of the Communists to increase their strength, especially in the labor unions.

Father Cronin was named vice president of the Catholic Economic Association in 1945. He is a permanent arbitrator for the men's clothing industry and the cotton garment industry, and in 1944 he was awarded a \$1,000 prize in a nation-wide essay contest for his contribution of a plan dealing with post-war employment. He has delivered series of addresses for the Catholic Hour radio program regularly during the past five years.

Born in 1908 in Glen Falls, N. Y., Father Cronin attended St. Mary's Academy there and entered Holy Cross College at Worcester, Mass., in 1923. He completed his studies at the Catholic University, where he received his

## CATHOLIC ACTION—MONTHLY PUBLICATION OF THE

*"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."*

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

### N. C. W. C. ADMINISTRATIVE BOARD

HIS EMINENCE SAMUEL CARDINAL STRITCH, Archbishop of Chicago, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, vice chairman of the Administrative Board and episcopal chairman of the Press Department; HIS EMINENCE FRANCIS CARDINAL SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN MARK GANNON, Bishop of Erie, treasurer of the Administrative Board; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; MOST REV. JAMES H. RYAN, Archbishop of Omaha, episcopal chairman of the Department of Education; MOST REV. RICHARD J. CUSHING, Archbishop



doctorate in philosophy in 1935. He was ordained on May 21, 1932.

Reverend George G. Higgins, Ph.D., has also been made an assistant director through promotion within the department. Father Higgins, who also has specialized in the field of labor and economics, has served in the Social Action Department since May, 1944. His work has been largely in connection with the Catholic Conference on Industrial Problems, sponsored by the Social Action Department, and with labor schools for priests.

Father Higgins was born in Chicago in 1916. He attended St. Francis Xavier Parochial School at LaGrange, Ill., Quigley Preparatory Seminary in Chicago and St. Mary of the Lake Seminary at Mundelein, Ill., where he was ordained in 1940. His graduate studies were made at the Catholic University of America in economics and political science, and there he received his doctorate in 1944.

He is well known for his writing in "The Yardstick," a column dealing with the Catholic viewpoint on economic, labor and social problems, syndicated weekly through the N.C.W.C. *New Service*, and is also known to the readers of CATHOLIC ACTION.

A hearty welcome and best wishes are extended to Dr. Cronin and Dr. Higgins in their new fields of responsibility.

## New Publications of the Confraternity of Christian Doctrine

Printed material on three subjects of special interest has recently been made available by the Central Office of the Confraternity of Christian Doctrine.

*Bible Study*, a general topical outline for an accredited high school course: Course One—Old Testament; Course Two—New Testament; edited by Rev. Joseph L. Lilly, C.M., S.T.D., S.S.L., secretary of the Catholic Biblical Association of America.

*Teaching Religion in the Home* is a series of leaflets prepared for parents of pre-school children by the Parent-

Educator Section of the C.C.D., formed to assist fathers and mothers in the religious training and formation of their children. A leaflet is available for each three months as the child grows from birth to three years. They are procurable on a subscription basis.

After several years of testing, a Committee of the C.C.D. directors, with Rev. P. J. Tracy as chairman, has made available the following Junior Newman Club materials: *Suggested Plan for Organization and Operation*; *Suggested Constitution for J.N.C. and for Diocesan Federation of J.N.C.*; and *Cards: Prayers at Meetings, Membership, Parent Request*.

## Interesting Catholic Press Statistics Made Available Through N.C.W.C. Service

Another item of interest, especially during Press Month, is the growth of the Catholic Press in the United States as shown by the following figures, culled from a recent statistical survey of the N.C.W.C. *News Service* covering the last three years, and from the 1945 *Catholic Press Directory*:

|                                    |            |
|------------------------------------|------------|
| Total circulation .....            | 10,654,918 |
| Increase in circulation .....      | 14.4%      |
| Increase in subscriptions .....    | 1,539,655  |
| Total number of publications ..... | 367        |
| Increase in publications .....     | 35         |

### Growth in circulation in last 20 years:

|            |            |
|------------|------------|
| 1925 ..... | 6,400,000  |
| 1928 ..... | 6,900,000  |
| 1932 ..... | 7,300,000  |
| 1942 ..... | 9,100,000  |
| 1945 ..... | 10,600,000 |

### Growth in number of publications:

|            |     |
|------------|-----|
| 1925 ..... | 264 |
| 1928 ..... | 291 |
| 1932 ..... | 310 |
| 1942 ..... | 332 |
| 1945 ..... | 367 |

## War Relief Services—N.C.W.C. Explains Continued Need in Stricken Countries

In an effort to guide contributors, War Relief Services—N.C.W.C. has made public the following information regarding the needs of the various war-stricken countries to which food is being shipped:

Food conditions in France are worse than they were a few months ago. Bread again is rationed; meat is almost unobtainable; vegetables are scarce and expensive, and milk and butter are rareties.

The situation in Holland and Belgium has improved considerably, due to stockpiles which the countries have been able to build. Canned meats, children's foods and milk still are desperately needed.

The needs of displaced persons in Germany and Austria still remain acute and all types of food are needed. Poland still presents the most widespread food problems of any of the nine nations in Europe visited recently by the Rev. Dr. Edward Swanstrom, assistant executive director of War Relief Services. Unlimited amounts of food are needed.

In the Philippines the food needs are limitless, and the same condition applies to China.

Besides food, War Relief Services also is shipping large amounts of clothing, much of which was collected through the National Council of Catholic Women, as well as medicines and medical supplies; occupational and recreational supplies; books, religious articles, Mass kits, beds and bed clothing.

## NATIONAL CATHOLIC WELFARE CONFERENCE

of Boston, episcopal chairman of the Youth Department; Most Rev. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; and Most Rev. KARL J. ALTER, Bishop of Toledo, episcopal chairman of the Department of Social Action.

RIGHT REV. MSGR. HOWARD J. CARROLL, S.T.D.

General Secretary

REV. PAUL F. TANNER

Assistant General Secretary

REV. PHILIP J. KENNEY

Assistant to the General Secretary

REV. PAUL F. TANNER

Editor

EDITH H. JARBOE

Assistant Editor

*Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.*



---

# NATIONAL COUNCIL CATHOLIC WOMEN

---

Press Month—Family Life Program  
— Clothing Shipments — News  
Round - Up — With Our Nationals

## N.C.C.W.—AID TO CATHOLIC PRESS

THE National Council of Catholic Women was just a year old when, in March, 1921, the first national Catholic Press Month was celebrated. The need for this observance was recognized by the Bishops of the United States when they set up the National Catholic Welfare Council in 1919, and erected as one of its units, the department now known as the Press Department. At that time the Hierarchy decided to request the Bishops, in whose dioceses Catholic papers were published, to "unite in a movement having for its object an increase of interest in the Catholic press on the part of the Catholic public."

The Most Rev. William T. Russell, first Episcopal Chairman of the Press Department, named March as Catholic Press Month. That year, 1920, a letter was sent to all Ordinaries to promote the observance on this Month, but it was not until the next year, when the Press Department had been thoroughly organized, that a wide and really effective observance was held.

Impetus was given to the movement by the issuance of the Encyclical Letter of Pope Pius XI, in which St. Francis de Sales was designated Patron of the Catholic Press. The Sunday immediately preceding his feast, January 29, was named Catholic Press Sunday. In 1922, the Month was changed from March to February, and the next year its observance was turned over to the Catholic Press Association.

At the outset of this movement, the National Councils of Catholic Men and of Catholic Women volunteered their services for Catholic Press Month to spread the literature of the campaign in every diocese and every parish and mission of the land. Great as this undertaking was for the recently organized National Council of Catholic Women, it was met with the enthusiasm and

courage which characterize success. No less successful has been the continued co-operation of N.C.C.W. in the interest of the Catholic press through succeeding years. The example set by the National Council has been eagerly followed by its affiliated organizations. Notable achievements in the stimulation of interest in Catholic reading and the encouragement of increased subscriptions to Catholic newspapers and periodicals have been recorded.

With the development of the Committees on Press and Publicity and on Libraries and Literature of its National Committee System, the N.C.C.W. enlarged the field of its activities in support of the Catholic press. Newspaper, magazine, and book exhibits featured the best in Catholic reading; Catholic Press Month was made the occasion for celebrations by diocesan councils and affiliated organizations; and essay contests on the Catholic press were sponsored in schools and parishes. In these and many other ways, the N.C.C.W. helped the Catholic press in its endeavor to inculcate correct principles of American citizenship, as well as to promote the principles of morality and religion.

Diocesan councils of Catholic women have multiplied during the years, and affiliated organizations of Catholic women, able and willing to promote the interests of the Catholic press, are to be found in every section of the country. Today, in the ranks of Catholic lay women, is an ever-growing number of women who can speak for the Church through the medium of the written word. As it rounds out a quarter century of support of the Catholic press, N.C.C.W. brings commendation and encouragement to those who labor in this field.

## WOMEN'S ORGANIZATIONS IN FAMILY LIFE PROGRAM

The interest manifested by diocesan councils of Catholic women in the Family Life Conference, sponsored by the Family Life Bureau, N.C.W.C., to be held at the Catholic University of America, Washington, D. C., February 5-8, is an evidence of recognition of the vital problems which face the American family today. The

special session of the Conference, February 8, sponsored by the N.C.C.W., will bring to the fore practical ways in which women's groups may assist in solving these problems and strengthening the family life of our nation.

The Most Rev. Emmet M. Walsh, Bishop of Charleston and assistant episcopal chairman of the



Lay Organizations Department, N.C.W.C., will address a joint session of the Youth and N.C.C.W. participants on the subject, "The Secret of Family Happiness."

At the N.C.C.W. session, Mrs. Thomas G. Garrison, national president, will speak on "Motherhood, the Natural Sphere of Woman." Among others scheduled to speak are Mrs. Henry Mannix, vice chairman, N.C.C.W. Committee on Family and Parent Education, "Marriage as a Career"; Mrs. Thomas J. Morrissey, national chairman, Committee on Catholic Parent-Teacher Associations, "The Catholic Parent-Teacher Association"; Mrs. Anthony Eberhardt, chairman, Committee on Family and Parent Education, Dubuque D.C.C.W., "The Catholic Mothers' Study Club"; and Mrs. Mary Filser Lohr, president, National Catholic Women's Union, "Maternity Guilds."

Mrs. Robert A. Angelo, who, as National Chairman of the Family and Parent Education Committee, will preside at the N.C.C.W. session, will lead a model diocesan council committee in planning a program for a Family and Parent Education Committee. Assisting in this program planning will be Mrs. A. M. Drummy, president, Peoria D.C.C.W.; Mrs. Joy Seth Hurd, president, Cleveland D.C.C.W.; Mrs. Thomas B. Grady, president, St. Augustine D.C.C.W.; Sister M. Olivia, O.S.B., dean, School of Nursing Education, Catholic University of America, and mem-

***AT the invitation of the Most Reverend Edwin V. O'Hara, Bishop of Kansas City, the twenty-third national convention of the National Council of Catholic Women will be held in Kansas City, Missouri, September 21 to 25, 1946.***

ber, N.C.C.N.; Mrs. Harry Lombard, president, Detroit A.C.C.W.; Dr. Eva Ross, head of Department of Sociology, Trinity College; Mrs. Robert D. Donaldson, president, Paterson D.C.C.W.; and Mrs. Joseph Michels, chairman, Committee on Family and Parent Education, Harrisburg D.C.C.W.

A demonstration P.-T.A. discussion club meeting will be another feature of this session. It will be led by Mrs. Thomas J. Morrissey, national chairman, Committee on Catholic Parent-Teacher Associations, and the discussants will be Mrs. Joseph Boillin, Jr., national vice chairman, Committee on Catholic Parent-Teacher Associations; Mrs. Norman Boatwright, chairman, Catholic P.-T.A. Committee, Savannah-Atlanta D.C.C.W.; Mrs. John A. Delaney, president, Diocesan Council of Parochial Parent-Teacher Associations, Diocese of Trenton; and Mrs. David A. Peterson, chairman, Catholic P.-T.A. Committee, Fort Wayne D.C.C.W.

## RELIEF SHIPMENTS FROM FAR AND NEAR

Widespread throughout the United States is the response to the appeal of N.C.C.W. and War Relief Services-N.C.W.C. for clothing for the children and Sisters in Europe, China and the Philippines.

Catholic women's groups in 45 States, the District of Columbia, and Toronto, Canada, have contributed more than 725,000 garments for these needy victims of war. The shipments have come from lay groups, Religious Orders, schools, hospitals, individuals—both Catholic and non-Catholic—even, homes for the aged. Two letters received at headquarters, one from St. Patrick School, La Salle, Illinois, and the other from the inmates of St. Benedict's Home for the Aged, Chicago, Illinois, show the response of both young and old to the appeal for these suffering people. From St. Patrick School: "You will notice that the shipping list is all infant and child clothing, as this appealed most to our children of the first grade, who are the donors." The old people at St. Benedict's wrote: "Many thanks for sending us the appeal made to the National Council of Catholic Women. May the Lord bless all who so

zealously work to help the afflicted people. We will try to get some more clothing."

Affiliated units of N.C.C.W. are continuing their splendid cooperation in this sewing project, with record shipments of 1,350 cases from the Chicago A.C.C.W. and 1,350,000 pounds of clothing from the Los Angeles Archdiocesan Council. The Lincoln D.C.C.W. reports the shipment of 41 complete layettes, in addition to quantities of other clothing. Courts of the Catholic Daughters of America prepared and shipped for the Nuns many beautifully wrapped Christmas packages containing toilet articles, towels, soap, needles, thread, pins, stationery and other articles.

In writing headquarters, Right Rev. Msgr. Patrick A. O'Boyle, executive director, War Relief Services-N.C.W.C., congratulated the women on their fine work, but emphasized the continuing need for assistance to these innocent victims of war. This need will be met. Our Catholic women, having put their shoulders to the wheel, will not fail. Make *your* organization come through one hundred percent.



## NEWS ROUND-UP

Grand Rapids . . . *The Caller*, monthly publication of the Grand Rapids D.C.C.W., made its first call on every Catholic woman in every parish in the Diocese of Grand Rapids in December, 1945. It carried a letter of blessing to the new undertaking from the Most Rev. Francis J. Haas, Bishop of Grand Rapids; an introductory article by Rev. Edmund F. Falicki, spiritual director; and a message from the president, Mrs. Lennart Gustafson. N.C.C.W. wishes *The Caller* great success.

New Orleans . . . Christmas greeting cards, reproducing a painting, by a local artist, of the outdoor crib annually displayed by St. Mary Pamela Church, Raceland, La., were sent out by the New Orleans A.C.C.W. The crib is a project made possible through the generosity of the entire community under the sponsorship of the Parish Council of Catholic Women.

Girl Scout troops under the auspices of the Archdiocesan Council have been organized throughout the Archdiocese of New Orleans.

Harrisburg . . . Intensive work on the Dumbarton Oaks Proposals and the United Nations Charter was done by the Harrisburg D.C.C.W., with discussion groups, lecturers, and regional conferences featuring this subject. Special prayers were offered for the success of the San Francisco Conference.

Aid to the Medical Missions, to the N.C.C.S., and participation in all phases of wartime activities, are vital parts of the Council program. The Libraries and Literature Committee is also active, with a record of seven new Council libraries organized during the year.

Kansas City . . . A statement affirming the principles of Christian family life, denouncing the practice of planned parenthood, and directing attention to the facts pointed out by the Holy Father in his recent address on woman's duties in social and political life, was adopted at the meeting of the Board of Directors of the Kansas City D.C.C.W., held November 28. This statement was approved by those who took part in the panel discussion on "Women of Today," presented by the Kansas City Council in connection with the Board meeting.

Maine . . . The Bangor District of the Maine Council of Catholic Women held many interesting and instructive exhibits and parties in observance of National Catholic Book Week. Radio discussions on "A Survey of Current Literature in the Light of Christian Ideals" and "Current Literature

from a Catholic's Point of View" were featured during the week.

Toledo . . . The Family Life Committee of the Toledo D.C.C.W. is conducting a series of monthly lectures by experts in the field of Family Life. Discussion follows each lecture and lists of supplementary reading are distributed. One particularly interesting meeting was a Cana Conference, which husbands and wives attended together.

Brooklyn . . . The Queens County Council of the Brooklyn D.C.C.W. held a Communion breakfast to celebrate the Silver Anniversary of the National Council of Catholic Women. Printed programs and souvenir holy cards were presented to the 196 women participating.

Hartford . . . The work of Mrs. Thomas J. Horigan, former N.C.C.W. Board member, in starting Mothers' Circles has grown so that a banquet of the Catholic Mothers' Circles of Manchester counted 100 members representing 13 Mothers' Circles.

Fort Wayne . . . The Michigan City Deanery of the Ft. Wayne D.C.C.W. boasts a study club on international relations which started with five members studying the Dumbarton Oaks Proposals and ended with a well-informed and trained group who presented a panel, open discussion, and conclusions—based largely on the Bishops' Statement on International Order—to church and civic groups. They served as a speaking committee for the Dumbarton Oaks Committee of the League of Women Voters, a non-partisan organization studying government.

Cleveland . . . In addition to its regular monthly afternoon meetings, the Akron Deanery Council of the Cleveland D.C.C.W. is sponsoring an evening program of four lectures by Rev. James A. Magner, Rev. Harold C. Gardiner, S.J., Dr. Gabor de Bessenyei, and Mr. Frank Sheed.

Dubuque . . . At the fall deanery meeting of the Dubuque A.C.C.W. a program was planned to aid Catholics in six public institutions in the Archdiocese, in accordance with the suggestion of the Most Rev. Henry P. Rohlfman, Coadjutor Archbishop of Dubuque, who said that Catholics of Dubuque have important responsibilities toward those of the Faith among the more than 2,000 persons in these institutions.

Lincoln . . . The wartime activities report of the Lincoln D.C.C.W. for the past year showed the making of Red Cross surgical dressings led all activities in the number of hours, a total of 15,793



—almost 2,000 full working days. Outstanding achievements in all other fields of wartime work were recorded.

Grand Island . . . Activities interrupted by the war have been resumed by the Grand Island D.C.C.W. Encouragement of Nocturnal Adoration in the Home was selected as the spiritual project for the year.

San Francisco . . . The address of His Holiness Pope Pius XII, "On Woman's Social and Political Duties," is the basis of a series of fifteen lectures on "Watching Legislation" which is being sponsored by the San Francisco A.C.C.W. in cooperation with the University of San Francisco.

Detroit . . . In the three-year period from June, 1942 to May, 1945, over 22,000 pints of blood were donated to the American Red Cross Blood Bank through the efforts of the Detroit A.C.C.W. The Archdiocesan Committee—Red Cross Blood Bank, organized early in 1942, recruited donors each week from the various parishes.

#### BRIEFS

Mrs. J. W. McCollum, past national president, has been awarded the papal medal, *Pro Ecclesia et Pontifice*, by His Holiness, Pope Pius XII. This high honor was accorded her for outstanding service to the Church. Mrs. McCollum held the office of recording secretary of the N.C.C.W. in 1936 and 1937, was elected to the presidency in 1939, and unanimously reelected in 1940.

This signal honor was also bestowed by His Holiness on Mrs. John M. Robb, first president of the Peoria Diocesan Council of Catholic Women, in recognition of the meritorious work she rendered the Church during her long term of office. Presentation of the medal was made to Mrs. Robb in St. Mary's Cathedral in Peoria on December 16.

Mrs. Charles F. J. Bultman, president of the Charleston D.C.C.W., will serve on the Board of Directors of the National Council of Catholic Women, filling the unexpired term of the late Mrs. G. Leo Lowry, of the Charleston Council, who had been elected to the National Board from the Province of Baltimore.

Miss Katherine M. Donohoe, of Menlo Park, California, former member of the Board of Trustees of the National Catholic School of Social Service, died recently. She was a leader in the civic affairs of her city. An endowed scholarship at the National Catholic School of Social Service, known as the Christine Parrott Donohoe scholarship, was given by her father, Joseph Donohoe, in memory of her mother, Christine Parrott Dono-

hoe. The prayers of all N.C.C.W. affiliates and friends of N.C.S.S. are requested for the repose of her soul.

Senora Rosa B. de Riesco, of Santiago, Chile, a member of the women's branch of Chilean Catholic Action, was a recent visitor to N.C.C.W. and to the National Catholic Welfare Conference. She reviewed the work being done in this country in the family, social action, press, and women's Catholic Action fields, preparatory to returning to active work in her own country.

#### WITH OUR NATIONALS

*National Council of Catholic Nurses*—An extensive program aimed at integrating the activities of the National Council of Catholic Nurses more closely with the work of the National Catholic Welfare Conference and other charity, welfare and professional groups was drawn up at a recent meeting of the executive board of N.C.C.N. The program lists the following specific areas in which Catholic nurses will assist in the work of the different N.C.W.C. departments: Education, Press, Legal, Social Action, Confraternity of Christian Doctrine, Family Life, Youth, and National Council of Catholic Women.

*Catholic Daughters of America*—A dinner in honor of the Most Rev. Richard J. Cushing, Archbishop of Boston and newly appointed episcopal chairman of the N.C.W.C. Youth Department, given by the State Court of the Catholic Daughters of America, brought to a close the annual two-day Massachusetts State conference. Miss Mary C. Duffy, supreme regent, assured the Most Reverend Archbishop the full support of the senior and junior membership of the C.D.A. in his new position.

The printing of a catalogue of Catholic books in the Lakewood, Ohio, Public Library was sponsored by the "Share the Faith" Committee of Court Lakewood, C.D.A. More than 1,000 books with a Catholic background, written by Catholic and non-Catholic authors, were included in the catalogue, which was distributed at an exhibit held in observance of National Catholic Book Week.

*Ladies Catholic Benevolent Association*—Miss Bertha McEntee, supreme recorder of the L.C.B.A., has been appointed Supreme President to fill the office left vacant by the resignation of Miss Kate Mahoney, supreme president for 35 years. Miss Margaret M. Carroll, supreme trustee for a number of years, was appointed to succeed Miss McEntee.



# NATIONAL COUNCIL CATHOLIC MEN

Catholic Action — Knights of Columbus — Music and the Radio — Narberth Articles — Radio Schedule

## A NEW SCHOOL OF CATHOLIC ACTION

**T**HE new Benedictine Foundation at Benet Lake, Wis., has just inaugurated a special training center for Catholic Action workers. It is the first of its kind in the country. The course offered comprises one full year of 12 months and covers the field of the Lay Apostolate in a practical as well as a theoretical manner. Students earn their own way through.

The school is open to Catholic young men who have at least a high-school education and desire further training for apostolic work. The teaching staff is composed of Benedictine priests and brothers and other qualified instructors. The school year is divided into four quarters of three months each and students are expected to take the entire course. The schedule for the year of specialized training is arranged so that morning periods are devoted chiefly to spiritual and intellectual pursuits while the afternoon hours are given mainly to the manual arts and crafts.

In keeping with the admonition of St. Paul to "put first things first" and with the advice of St. Benedict to "let nothing come before the work

of God," the spiritual formation of the individual takes precedence over everything else. This part of the program includes active participation in a High Mass daily; instruction in the traditional chants of the Church; a detailed study of the liturgy; review of the psalms; recitation of the divine office in English; prescribed reading in the Church Fathers and ascetical writers; and similar topics making up a thorough and integrated program of spiritual studies.

The intellectual training offered in the course of the year treats such topics as Theology for the Laity; Church History and Scripture Study; Church Latin; the Papal Encyclicals; Principles of Catholic Action; Catholic Action Techniques; Boy work; Confraternity work; Catholic Culture; and Catholic Charity.

Enduring work in the Lay Apostolate depends in no small measure upon the ability of the worker to live by the labor of his own hands, says the school circular. St. Paul gloried in the fact that he earned his own livelihood, and St. Benedict featured manual labor as something so essential to Christian life that it took second place only to prayer.

The Benedictines own a modern printing plant and a farm at Benet Lake. Farm life there is intended to provide the student with opportunities to familiarize themselves with many different types of manual labor. Work is so arranged that each student becomes acquainted with every phase of rural life by personal experience.

The School believes that the apostolate of the Press and Radio is vital to any missionary endeavor, especially in the United States. In laying the foundation for their new Abbey, the Benedictine Fathers transferred to Benet Lake the extensive printing equipment which was used in the work of the Defenders of the Faith at Conception, Mo. The work of the Defenders is being continued and extended in many directions at Benet Lake, and students of the School of Catholic Action will be given opportunities to engage in various activities connected with the apostolate of the written word. Creative writing on Catholic subjects for the press as well as religious drama for radio are encouraged. A radio work-shop will be set up later on, it is promised,

### OFFICERS AND DIRECTORS

#### NATIONAL COUNCIL OF CATHOLIC MEN

(Department of Lay Organizations, National Catholic Welfare Conference)

MOST REV. JOHN F. NOLL, D.D., *Episcopal Chairman*  
MOST REV. EMMET M. WALSH, *Assistant Episcopal Chairman*  
National Headquarters: 1312 Mass. Ave., N. W., Washington 5, D. C.

#### OFFICERS

JOHN W. BABCOCK, Detroit, Mich.  
*President*

PAUL D. WILLIAMS, Richmond, Va.  
*Vice President*

THOMAS E. SLY, East St. Louis, Ill.  
*Secretary*

WILLIAM H. COLLINS, Washington, D. C.  
*Treasurer*

WILBERT J. O'NEILL, Cleveland, Ohio  
*General Counsel*

#### BOARD OF DIRECTORS

John W. Babcock, Detroit, Mich.  
William H. Collins, Washington, D. C.

Paul Froeschl, Kansas City, Mo.

Edward Kraemer, Plain, Wis.

Joseph Laucka, Brooklyn, N. Y.

Sam Liberto, San Antonio, Tex.

Daniel E. Morrissey, Chicago, Ill.

Francis I. Nally, Toledo, Ohio

John M. Nolan, Paterson, N. J.

Hon. Norman A. O'Brien, Rochester, N. Y.

Wilbert J. O'Neill, Cleveland, Ohio

Julius C. Rupp, Gary, Ind.

Joseph Schaukowitz, Pueblo, Colo.

Leslie Schmidt, Great Falls, Mont.

Thomas E. Sly, East St. Louis, Ill.

John E. Toomey, Mobile, Ala.

Paul D. Williams, Richmond, Va.

EDWARD J. HEFFRON, *Executive Secretary*

WILLIAM C. SMITH, *Assistant Executive Secretary*

JOHN G. BOWEN, *Field Representative*



or those who show talent in this field of the apostolate.

In the life of Pope Pius X, we read that he once proposed this question to a group of Cardinals: "What is the thing most necessary at the present time to save society?" "Build Catholic schools," said one. "No." "Multiply churches," replied another. "No, again." "Increase the recruiting of the clergy," said a third. "No, No," replied the Pope, "what is most necessary today is to have in each parish a number of laymen who at one and the same time are virtuous, enlightened, resolute and really apostolic." To provide leaders for the Lay Apostolate according to the mind and heart of the Holy Father is the objective of St. Benedict's School for lay apostles. Effective Catholic Action work without thoroughly trained Catholic Action leaders is an impossibility, the school believes.

While the School is intended primarily to train leaders for the lay apostolate, it is open also to young men who are undecided about their voca-

tion and need a year of training like this to "find" themselves. Young men, too, who for one reason or another have had to discontinue their studies for the priesthood, but still desire to do apostolic work, would be well advised to spend a year at Benet Lake.

Living accommodations are available at present for only 50 students. Apart from clothing and spending money they have no expense whatever. However, the entrant must be in good health, mentally and physically, and present a letter of recommendation from his pastor. Any young man interested in taking the course should make application at once.

Benet Lake has its own postoffice and is located in Kenosha County, Wis., on the state line between Illinois and Wisconsin. It is a mile and a half northeast of Antioch, Ill., 50 miles north of Chicago and 50 miles south of Milwaukee.

For more information write to Father Richard Felix, O.S.B., Benet Lake, Wis.

## MORE NOTES ON MUSIC AND THE RADIO APOSTOLATE

Some time ago in the columns of this magazine we printed some of the comments from the listening audience on the music on the CATHOLIC HOUR and the HOUR OF FAITH.

It has been our feeling that music has a definite part to play in the propagation of a religious message. This notation has been amply borne out by the receipt of the following letter from a writer in Minneapolis. The pertinent points of the letter follow:

DEAR SIRs:

I would like very much to have a copy of Father Gannon's talk of last Sunday, December 10, as I turned on the radio so late that I missed all but about the last sentence. I was sorry about that, and would appreciate it very much if you would send it.

If you are not too busy answering other requests for your kind offer, I might tell you how I happened to start listening to the CATHOLIC HOUR.

. . . At Bryn Mawr we used to listen to the philharmonic every Sunday—in fact practically the whole college did and unless my room-mate or I were quick enough to get up and turn off the radio one minute they finished telling what Toscanini would play next week, there would be the opening music of your program, and we really couldn't turn the radio off in the middle of that, in spite of having no intention whatever of listening to the CATHOLIC HOUR. In fact, it wasn't 'til a couple of years after I started listening to the music, that I listened to the talking.

I'm not especially religious, in fact I was brought up to be Protestant (not to imply that all Prot-

estants are necessarily not religious, because of course there are some who really believe that their own particular sect is the right one), but I do like to listen to people who speak the truth (when I can find them). The ring of sincerity that comes from saying something that one really believes—and not something for pay or politics—is very rare on the radio today. But it is certainly there every minute that your program is on the air. In the singing too there is a direct forcefulness that makes it very strong and very beautiful . . . in another world entirely from the commercially sponsored singing that leans on extraneous tricks of expression to make it "go over" with the public. In fact, I shouldn't even mention that type of music on the same page.

Another thing that I like about your program is that it provides a way for anyone, who has a radio, to find out the Eternal Truth—and I think everybody, even the not very religious people—are really interested in that. . . . But a lot of people are prejudiced when they hear the word "Catholic" (which is too bad for them, since it seems to be the only source of finding out the Truth today) . . . but if anything can break down that prejudice, I think that your program will. I guess it is quite unnecessary to add that I like your program very much, and appreciate very much the chance to hear the caliber of men that you ask to speak. There are probably a whole lot of other people who weren't brought up to be Catholic who think that too, but never get around to writing you letters. And that's probably just as



well for you, because think how much *more* time even you'd have to spend reading them.

Also, perhaps you wouldn't mind asking the choir conductor if there are any records of his choir generally available. (I mean Victrola records of their singing.) I would certainly like to buy some if there are. But if there aren't any, and it wouldn't be against his principles to have some made, I think there would be many people who would be very pleased to be able to buy them. But it does sound commercial, and it would probably be much better not to mention it on your program, even if there would be a lot of people who would be glad if you did.

I just thought of one other possibility. Some people (like me) might like to make donations enough to pay for 25 or so small, inexpensive, unbreakable plastic records that could then be given away (one to each person who wrote in) for Christmas, but I guess it's too late for that this year, but maybe for Easter. I would really like to help you do that, but I guess I shouldn't be sending suggestions to the people who direct the CATHOLIC HOUR, since they seem to know more about running a program than any other people in the country do.

Thank you very much for having such a nice program, and for offering to send us copies of the talks. Please excuse the terrible typing, but I'm in bed with a cold at the moment and that's at least part of the reason why it's so bad.

## KNIGHTS OF COLUMBUS SCORE AGAIN!

Indianapolis Council No. 437, Knights of Columbus, is our latest affiliate to sponsor Narberth Newspaper Articles in the secular press. The Council runs a double column display advertisement every week in the *Indianapolis News* entitled "An Invitation to Knowledge" and signed "Catholic Information Bureau, 148 West Georgia St., Indianapolis, Ind." Inquiries for further information are being received by the Council and Mr. John G. O'Connor, co-chairman of the Catholic Activities Committee, reports "all of us are very well pleased with the results from this advertising campaign."

One of the services of the National Council of Catholic Men is to supply Narberth Newspaper Articles free of charge to affiliates. Write us for information and samples.

Explaining the meaning of Ash Wednesday, a Narberth Article, now ready for release, reads as follows:

### *That Smudge on Our Foreheads*

It isn't that Catholics don't wash their faces on Ash Wednesday. Hardly that. No . . . Catholics, on Ash Wednesday, get up and hear Mass,

or if they can't do that, turn out in the evening and go to church; then morning or evening, after the service, they go up to the communion railing and kneel, while the priest dips his thumb into a cup of ashes and draws it over their forehead in the form of a cross, saying: "Remember man, thou art dust, and into dust thou shalt return."

Dust? Not yet, perhaps, but soon; for death is the one thing we can't escape. We can ignore it, we can forget it, but just the same we never look into a mirror or pull out a combful of our hair without realizing that we aren't getting any younger.

Nor is it the healthiest thing to ignore and forget death. After all, 99 people out of every 100 know, with the certainty of faith, that death is only the beginning of life everlasting and that this span down here on earth is only the shortest of preludes to a never-ending symphony of . . . harmony or discord. That depends on us. . . .

It is the work of the Catholic Church to prepare her children for death. She has no other purpose. She wants them to live well so that they can die without regrets. But to live well, one must be reminded again and again that we shall one day die and be called on for an account of our life on earth.

Every year, then, she opens the holy season of Lent by a call on her children to make up for their crimes, great and small, by doing penance.

"Unless you shall do penance," she says, "you shall all likewise perish" (*Luke* 13:3) . . . "If any man will come after me, let him deny himself, and take up his cross and follow me" (*Matthew* 16:24) . . . "With fear and trembling work out your salvation" (*Phil.* 2:12).

Each year, on Shrove Tuesday—Mardi Gras—she gathers up the palms, the wistful souvenirs left from last year's celebration of Christ's triumph in Jerusalem shortly before the crucifixion. These she burns to ashes in token of the hollowness in every worldly success. The ashes are then blessed with every solemnity and laid on the foreheads of your Catholic neighbors.

## MY GOD IS THE FOG!

Is your organization of men affiliated with the National Council of Catholic Men? If so, you are helping spread the Narberth Newspaper Articles throughout the country because the Narberth Movement, which includes the Newspaper Articles, is sponsored by N.C.C.M. The "Articles" are short statements of Catholic information intended to be run in secular papers. As an affiliate, you are entitled, free of charge, to 52 Articles every year. We ask you to take them to the editor of your local paper and ask him to run them in



## RADIO SCHEDULE

### THE CATHOLIC HOUR (NBC Network)

Every Sunday 6:00 p. m., E.S.T.

The Rt. Rev. Msgr. Fulton J. Sheen

General Title: "Love On Pilgrimage"

- Feb. 3—Christ's Love as Our Peace.
- Feb. 10—Purity: The Sacristan of Love.
- Feb. 17—Exhortation to a Bride and Groom.
- Feb. 24—Love and Children.
- March 3—Love Bearing a Cross.

Music by the Brooklyn Diocesan Choristers, under the direction of Rev. Cornelius C. Toomey.

### THE HOUR OF FAITH (ABC Network)

Every Sunday 11:30 a. m., E.S.T.

The Rev. John J. Reilly

General Title: "According to the Holy Gospel."

- Feb. 3—Calm Yourself.
- Feb. 10—A Little Good, A Little Bad.
- Feb. 17—Last But Not Least.
- Feb. 24—Listening In.
- March 3—No Detour.

Music by the Hour of Faith instrumental and vocal ensemble under the direction of Paul Creston.

free space. If he refuses to do this but will accept them as paid advertising, and if your organization is able and willing to pay for the space, then we suggest you pay for it. The main point is to make use of this opportunity to spread the Faith by this phase of the apostolate of the press.

"My God is the Fog" is the title of one of the recent Articles. Here are some excerpts from it:

"Perhaps no one ever said it in just so many words, but every so often we read of some personage taking pen in hand and setting down his ideas on religion, and sometimes we come up with just such piffle as this: 'My God is the dynamic living force which vitalizes the cosmos and penetrates its every atom. I believe in the power of emergent evolutionism, and worship the verdure of the forest, the splendor of the sun, and the grandeur of the everlasting hills . . .'

"That's one way of doing it—'My God is this . . .' and 'My God is that. . .'. They sometimes put it another way: 'I could not believe in a God who. . .'. All this piffle by-passes the one main fact: There is one God in heaven—not a lot of Gods—just one.

"As for the idea that God is the fog that He's 'the verdure of the forest,' 'the splendor of the sun,' 'a dynamic force,' or what have you, just note this: If *all* things contain Him and are God, then He is ugly things as well as beautiful things, for there is no way of drawing a line. If God is the verdure of the forest, etc., He is by the same logic the stench of the dump and the refuse of the barnyard. And why not?

"According to the belief of most people, including Catholics, God has a mind and a will—personality, in other words, just as you and I have personality. We know and love ourselves and others. So, too, does God know and love Himself and others."

Have you read any of the Narberth Articles?

Have you seen a copy of our booklet *The Narberth Newspaper Plan*? It gives you all the data on how to get these attractively written articles of Catholic information into your secular paper. You are entitled to the Articles free of charge. If you'll drop us a line we'll send you a booklet.

## FROM OUR MAILBAG

The following letter was received recently from a Rabbi in Brooklyn, N. Y.:

"GENTLEMEN:

"It is indeed heartening and gratifying to know that your organization is doing such a sacred job in disseminating religious culture and preaching the true and sublime fundamental doctrines of religion, faith and tolerance.

"May God strengthen your hands and lend his support to the sublime task in which you are engaged."

## Inter-American Social Relations

(Continued from page 13)

instance, while recognizing that the present organization of the world makes states mutually interdependent, the declaration warns against the danger of economic imperialism. In order to prevent its effects, the delegates favor "strengthening of the economic power of weak countries." They also declared the "intensification of the continental solidarity of the labor movements" to be indispensable for the welfare of the peoples.

Problems of immediate concern emerge from the compact text of the Seminar's resolutions. "We should work," it says for the organization of employers and employes for Christian objectives so as to construct an economic life, both individual and social, that will fulfill the duties of social jus-

(Turn to page 27)



---

## LEGAL DEVELOPMENTS AFFECTING THE CHURCH

---

### Public Benefit and School Bus Transportation

**I**N THE January issue of CATHOLIC ACTION, an analysis was given of the opinion of the New Jersey Court of Errors and Appeals in the case of *Everson v. Board of Education of Township of Ewing* wherein the Court upheld the constitutionality of a statute extending free school bus transportation to all children, regardless of the school that they attended. The Court observed that the statutes of the State placed a legal compulsion upon the parents to send their children to school and that, consequently, the transportation of children to and from school was "a public matter."

The Court of Errors and Appeals of Kentucky, in the case of *Nichols v. Henry*, arrived at the same conclusion, but, in so doing, more fully developed the public benefit and responsibility doctrine advanced in the New Jersey case. The Kentucky Court stated that:

In this advanced and enlightened age, with all of the progress that has been made in the field of humane and social legislation, and with the hazards and dangers of the highway increased a thousandfold from what they formerly were, and with our compulsory school attendance laws applying to all children and being rigidly enforced, as they are, it cannot be said with any reason or consistency that tax legislation to provide our school children with safe transportation is not tax legislation for a public purpose. Neither can it be said that such legislation, or such taxation, is in aid of a church, or of a private, sectarian, or parochial school, nor that it is other than what it is designed and purports to be, as we have stated hereinabove—legislation for the health and safety of our children, the future citizens of our State. The fact that in a strained and technical sense the school might derive an indirect benefit from the enactment, is not sufficient to defeat the declared purpose and the practical and wholesome effect of the law.

This, indeed, is the most all-embracing judicial approbation of the fundamental reasons which have motivated the adoption of free school bus transportation statutes in the several States. The Court clearly recognizes the responsibility of the State to provide a safe means of transportation for children attending school under the compulsion of law. This recognition of the duty of the State to safeguard the child from the hazards and dangers of the highway, while implicit in the New Jersey Decision, was not formally discussed by the Court. The New Jersey Court, on the contrary, emphasized the fact that free school bus transportation is a corollary of the compulsory education statutes. This proposition was, likewise, stressed by the Kentucky Court, but the main significance of the case lies in its emphasis on the duty of the State to provide a safe means of transportation to and from school. The constitutional basis of school bus transportation statutes is thus broadened—reliance may now be placed upon the general police powers of the State. The interest of the State in a healthy, as well as an educated, citizenry is thus affirmed.

Another important feature of this Decision is the frank observation by the Court that the Statute is not "in aid of a church or of a private, sectarian, or parochial school." The Court thereby passes directly upon an issue that is raised in every case involving legislation of this character. Too frequently, Courts by a narrow and strained construction of this point prevent the State from fulfilling its desire to assume the legal responsibility that it has to all school children. Nor does the Court fail to consider the proposition that in a strained sense a school "might derive an indirect benefit." It observes, however, that even if such be the case, this is not "sufficient to defeat the declared purpose and the practical and wholesome effect of the law."

This case will without a doubt become a leading one, as it clearly and precisely states the philosophy and legal principles underlying the public benefit and responsibility doctrine—a doctrine which is increasingly being given concrete application in progressive legislation providing for free transportation of all school children.—By *George E. Reed.*



III. "To contact and evaluate all national governmental and non-governmental youth organizations and youth-serving agencies."

For these youth agencies, a single point of clearance, guidance or cooperation in matters affecting their national program and its relation to Catholic youth work, renders such efforts on their part more readily effective; and puts them more swiftly at the service of local or parish groups who wish to use their program.

To accomplish this adequate evaluation of secular youth groups a file of their bulletins, releases and publications is kept on the shelves of the Youth Department ready for reference by any person or group interested in the organization.

Through the Youth Department any action or cooperation with certain of these agencies, which might be required on a national basis, is accomplished. In a similar capacity, the Youth Department is the representative of all Catholic youth groups on recognized committees or councils in the youth field. Further, as an intelligence service, the Youth Department is charged with the responsibility of informing proper per-

sons concerning the activities and programs of any national or international youth agencies or movements which must be contacted and evaluated on a "watchdog" basis.

During the war the Youth Department has also served as an agency for the supervision of religious facilities provided Catholic trainees on the various campuses throughout the country. It has seen to it that civilian chaplains were obtained, and the requisites for Mass and other religious services made available for the religious care of Catholic trainees stationed in parts of the country where priests and the services of the Church are hard to find.

The need has been answered, both as to coordination among the existing youth groups and as to provision for a Catholic voice speaking clearly and competently on the problems of youth in the councils of the government and the non-sectarian committees of youth agencies. The Department and the Council are instruments capable of tremendous effectiveness both within the Catholic youth field and in the world at large. The future of the Church lies in its youth. The Youth Department and the National Catholic Youth Council are the instruments to insure this future.

### Theologians Versus War Criminals—Continued from page 9

"In what concerns the effect of punishment the legislator may extend the law to a past act. When this is done, however, it must necessarily be supposed that the act in question was evil and against some existing law either natural or positive, since no act is punishable except insofar as it violates a law."

Could any jurist in favor of the International Tribunal present a better argument, though Suarez probably never envisaged a war on the scale of World War II. Like Vitoria he would stand by his principles so well set forth in 1612, and logically apply them to approve the International Tribunal were he alive today.

In our hurried glance through the aged tomes of Vitoria and Suarez, though nowhere did we meet the term "war criminal," because it is a product of the twentieth century, we read the equivalent in "evildoers" and "wrongdoers." Still the doctrine of these men is very applicable to the punishment of war criminals, as has been shown. Vitoria's conclusion to his treatise *On the Law of War* is a very apt closure for this article as it summarizes the high points:

"When victory has been won and the war is over, the victory should be utilized with modera-

tion and Christian humility, and the victor ought to deem that he is sitting as judge between two states, the one which has been wronged and the one which has done the wrong, so that it will be as judge and not as accuser that he will deliver the judgment whereby the injured state can obtain satisfaction, and this, so far as possible should involve the offending state in the least degree of calamity and misfortune, the offending individuals being chastised within lawful limits; and an especial reason for this is that in general among Christians all the fault is to be laid at the door of their princes, for subjects when fighting for their princes act in good faith and it is thoroughly unjust, in the words of the poet, that 'for every folly their Kings commit the punishment should fall upon the Greeks.'"

#### ANNOUNCEMENT

*It is regretted that "The Book Shelf" section, promised for this month, had to be held over until next month, when it will appear without fail.*

*Next month also will be carried a report of the coming Consistory in Vatican City and a story on the 14th Annual Convention of the National Catholic Conference on Family Life (Third Family Life Conference), in addition to regular features of the magazine.*



ENCYCLICAL LETTER OF OUR HOLY FATHER, BY DIVINE PROVIDENCE, POPE PIUS XII, TO THE VENERABLE BRETHREN: THE PATRIARCHS, ARCHBISHOPS, BISHOPS AND OTHER ORDINARIES HAVING PEACE AND COMMUNION WITH THE APOSTOLIC SEE.

ON ASSUMING MORE EAGERLY, AT THE PRESENT TIME, THE CARE OF NEEDY CHILDREN

POPE PIUS XII  
VENERABLE BRETHREN,  
HEALTH AND APOSTOLIC  
BENEDICTION:

WHILE the terrible war raged We used all Our powers of persuasion and appeal to bring to a speedy end a conflict which had lasted all too long and to secure an agreement guaranteeing justice, equity and right. The same way, now that fighting has ceased, but peace has not yet been restored, in virtue of Our apostolic office, We are leaving nothing undone to provide timely relief for so many ills and all possible comfort for the accumulated miseries that weigh on not a few nations. But of the almost countless ills born of the dire struggle none so hurts or so wounds Our paternal heart as that which involves a host of innocent children, millions of whom it is estimated are in many countries without the necessities of life and are suffering from cold, hunger and disease. Often, too, in their utter dereliction they feel the want not only of food, clothes and shelter but also of the affection which their tender years so need.

As you know, Venerable Brethren, We have done all that We could to solve this problem. And We gladly take this occasion to express Our sincerest gratitude to those through whose liberality We have been able to alleviate somewhat the need of these infants and children. We know too that many have individually or as members of societies and organizations undertaken to help or are already actively at work. To these, worthy of all praise as they are, We pay due tribute and pray God to bless their activities, their plans for the future, their achievements.

But since help of this kind is entirely inadequate to the immense task, We have deemed it Our duty to turn to you and paternally urge you to take to heart the extremely grave plight of these needy children, leaving nothing undone that may contribute to ease their lot and bring relief.

# AID FOR CHILD VICTIMS ASKED BY HOLY FATHER

*The Official English Text of His Holiness Pope Pius XII's  
Encyclical Letter "Quemadmodum," Calling for Intensified  
Aid to Youth in the World Crisis*

We ordain, therefore, that in each of your dioceses you assign a day on which public prayers will be offered to appease God's anger and on which through your priests you will admonish the faithful of this urgent need and exhort them to support by their prayers, good works and offerings every movement that is directing its forces fully and effectively for the succor of needy and abandoned children.

This is a problem, of course, which touches all citizens, whatever be their views, if only their hearts respond to the appeals of nature and religion. But it belongs, in a special sense, to Christians who should see stamped on these poor destitute little brothers the image of the Divine Child and who are bound to heed those words: "Amen I say to you, as long as you did it for one of these, the least of my brethren, you do it for me" (*Matt. 25, 40*).

Let all remember and reflect that these children will be pillars of the next generation and that it is essential that they grow up healthy in mind and body if we are to avoid a race infected with a sickness and vice. Nobody should hesitate, then, to contribute time and money to a cause so opportune and essential. Those who are themselves less wealthy should give what they can with open hand and willing heart. Those who live in luxury should reflect and remember that the indigence, hunger and nakedness of these children will constitute a grave and severe indictment of them before God, the Father of mercies, if they harden their hearts and do not contribute generously. All, finally, should be convinced that their liberality will not be loss but gain, for we can safely say that one who gives from his means to the poor is lending to God Who, in His own time, will repay his generosity with abundant interest.

We firmly trust that as in Apostolic times, when the Christian population of Jerusalem was subjected to poverty and persecution the rest of the faithful throughout the world contributed their prayers and material aid (*CF. I Cor. 16, 1*) so now, too, all will be inspired and animated by the same charity and will help as much as they can. This they should do, as We have said, especially by fervent prayer to our

most merciful Redeemer. For, as you know, fervent prayer carries with it a mystic power that penetrates Heaven and calls down supernatural light and Divine impulses to illumine men's minds and incline their wills to good, to persuade and move them to charity.

Let us recall that in every age the Church has exercised the most diligent care of the young and has rightly deemed this as an official mission assigned in a very special way to her charity. And as she did this and continues to do it, she undoubtedly was following in the footsteps and obeying the injunctions of her Divine Founder, Who, gently gathering the children around Him, said to the Apostles who rebuked the mothers: "Let the little children come to me, and do not hinder them, for of such is the kingdom of God" (*Mark 10, 14*). For Christ, as Our Predecessor of immortal memory, Leo the Great very well says, "loves childhood which He had first assumed in mind and body. Christ loves childhood, the school of humility, the norm of innocence, the model of meekness. Christ loves childhood towards which He directs morality, to which He leads back the old age of men. Those whom He calls to His eternal kingdom above He inspires to follow His example" (*Serm. XXXVII C 3 ML 54 258 C*).

In the light of such words and sentiments, Venerable Brethren, you see with what love, diligence and care the Church looks after infants and children following the lead of her founder. While she exercises all possible care to see that they be provided with food, shelter and clothing for their bodies, she does not ignore or neglect their souls which—born, so to speak, from the breath of God—seem to portray the radiant beauty of heaven. Her first care and endeavor is, then, to preserve their innocence from stain and provide for their eternal salvation.

Accordingly, there are numberless institutions and organizations to educate the young, form them to solid virtue, and satisfy their needs in education as they grow in mind and body. In this important field, as you know, many religious orders and congregations of men and women are laboring



with admirable zeal and effect, and their prudent, alert, devoted activity is making a magnificent contribution to the progress of Church and State. This is being done not only in civilized countries, with large and excellent results, but also among uncultured peoples or those which the light of Christian truth has not yet reached, where missionary endeavor and, especially, the Pontifical Society of the Holy Childhood, rescues so many children and infants from the slavery of the devil and of wicked men, procuring for them the freedom of the children of God, and trains them to be members of civilized society.

But at this tragic moment of history, when—alas—material and spiritual ruins are piled high, these providential charitable enterprises, which, perhaps, seemed capable of dealing with normal needs of this kind, are certainly inadequate. For, Venerable Brethren, We almost seem to see with Our own eyes the vast hosts of children weakened or at death's door through starvation. They hold out their little hands asking for bread "and there is no one to break it unto them" (*Lam.* 4, 4). Without home, without clothing, they shiver in the winter cold and die. And there are no fathers or mothers to warm and clothe them. Ailing, or even in the last stages of consumption, they are without the necessary medicines and medical care. We see them, too, passing before Our sorrowful gaze, wandering through the noisy city streets, reduced to unemployment and

moral corruption, or drifting as vagrants uncertainly about the cities, the towns, the countryside, while no one—alas—provides safe refuge for them against want, vice and crime.

How, then, can We desist, Venerable Brethren, when We love those children of Ours so intensely in the heart of Jesus Christ (*Philip* 1, 8), how can We desist from appealing again and again to you all, individually and collectively, and to all throughout the world who, like you, are inspired with a sense of mercy and piety, so that the full force of Christian charity—and it is a mighty force—may be pooled by willing and generous souls in order to mitigate and relieve their piteous condition.

Let us use all the means that modern progress offers or recommends. Let new methods be devised which may, through the cooperation of all, provide an effective remedy for present ills and for those which are feared in the future. Thus, may it speedily come about that with God's help and inspiration the snares of vice, which hold so many derelict children as an easy prey, may give way to the attraction of a virtuous life; that their blank disoccupation and gloomy sloth may give way to honest and cheerful employment; that for their hunger, starvation and nakedness they may have adequate relief from the Divine charity of Jesus Christ, which should be most alive, eager and strong among His followers at a time like this.

Such a change will contribute most effectively not only to the increase

of the Catholic religion and of Christian virtue but also to the good of the human family at large and of civil society. For, as all know, there would not be such a mass of delinquents in the common jails if greater and more suitable measures were taken to prevent especially juvenile delinquency. And if everywhere there grew up a healthy, honest and industrious youth it would be easier to find citizens remarkable for their probity, fortitude and other mental and physical qualities.

This was Our purpose, Venerable Brethren, in writing to you this Encyclical about so grave a question, committing to you the task of communicating Our paternal exhortation in the way you consider most suitable to your flocks. And We firmly trust that this, Our exhortation and appeal, will meet with a ready answer from all and with generous contributions and collaboration.

Inspired by this hope, as a pledge of heavenly graces and a sign of Our special benevolence with all affection in the Lord, We impart the Apostolic Benediction to you all, Venerable Brethren, to the flocks committed to your care, and especially to those who have already, in any way, served this cause and to those who will serve it in the future.

Given at St. Peter's, Rome, on the 6th day of January, Feast of the Epiphany of Our Lord Jesus Christ, in the year 1946, the seventh of Our Pontificate.

Pope Pius XII.

### Inter-American Social Relations—Continued from page 23

tice in labor relations and give cooperation and mutual help that Christian charity requires without renunciation by either of their rights. The foremost aims should be the family living wage and incomes and prices which will secure steady employment and full production. It is a postulate of Catholic social teaching that wage contracts should be modified by labor's sharing in management, ownership and profits."

On the problems of agriculture—and this recommendation is directed against politically-inspired agricultural reforms that brought to ruin the food production in many regions of the Latin-American countries—the Seminar came to the conclusion that "farm ownership should be fostered in such a way that large, medium and small ownership will be fitted together and develop those three forms of private ownership." "We should keep in mind," warns the text, "that the family farm is the model in rural life. Inasmuch as in some circumstances industrial work is insufficient for the support of labor, subsistence farming should be created. . . . The different types of cooperatives (credit, marketing, purchasing and production) ought to be encouraged so as to help small farm ownership, preserve it and extend it with special insistence upon the thorough training of farmers for the fulfillment of their duties."

It was pointed out during the Seminar that the care of the native populations was wisely and totally solved in the model Indian towns established by Don Vasco de Quiroga, Bishop

of Michoacan in Mexico, who in the middle of the XVI Century provided these communities with lands, schools of agriculture, arts and crafts, and developed in the inhabitants of those towns a religious sense of communal life. The Seminar was inspired by this precedent when it decided that the problem of race relations was "not a problem of class struggle, but is one of civilization that should be resolved in accord with the example of the missionaries who civilized our peoples." As Catholics, the assembly asserted, "we condemn all discrimination on the mere basis of race and color, and we recommend, as part of our work, methods of ending these discriminations and methods of self-improvement of the oppressed."

"All the people have the right to the use of the goods that God created . . .," the delegations asserted. This was the underlying principle of the Seminar. The delegates further said: "We are dedicated to Catholic social teaching and to its spirit, and we shall dedicate ourselves to that teaching and spirit during all our life. . . . Basic to everything is this: Dedication to Christ, to His Church and to the dignity and brotherhood of man under God and in Christ . . . For the reconstruction, good Catholics are the first requisite."

As one looks toward what remains to be done, it is appropriate to conclude with a final word from the Seminar's statement: "We are determined to help the Church in its age-old work of salvation, Christianization and civilization."





CHRISTIAN DEMOCRACY

# Announcing

## New N.C.W.C. Pamphlet

### SUBSCRIPTION SERVICE

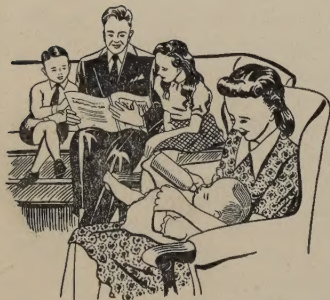
\$2.50 EACH

*Makes Possible Automatic Receipt of New N.C.W.C. Pamphlets*

A new plan just being put into effect by the N.C.W.C. Publications Office enables all interested in the various fields of activity of the Conference to receive automatically new N.C.W.C. publications as issued.

This is by means of the N.C.W.C. Pamphlet Subscription Service just made available at a rate of \$2.50 per subscription. Pamphlets, ranging in price up to 35c, will be sent as published until the sum is exhausted.

Through this service subscribers will receive regularly new N.C.W.C. pamphlets in the fields of Catholic Action, industrial relations, family life, education, youth work, international peace, lay organization activity, inter-American relations, citizenship, Christian democracy, and the spheres of religious education of Confraternity of Christian Doctrine.



FAMILY LIFE

#### PAMPHLETS TO BE SENT NOW

The first group of pamphlets ready for mailing immediately are: *Catholicism in Latin America, Parts I and II*, by Richard Pattee;

*Catholics and Jews*, by Rev. Gregory Feige; *Your Destiny is at Stake*, by Pope Pius XII; *The United Nations Charter*, by Thomas H. Mahoney; and *Between War and Peace*, November, 1945, statement of the Bishops of the U. S.

Also *Family Allowances for the U. S. A.*, a study of the financial problems of large families, by Rev. Edgar Schmiedeler, O.S.B.; *Pope Pius X*, by Rev. Joseph B. Collins, S.S.; and *Italy and the Work of the Holy See*, a translation of official documents of the Holy See.



CATHOLIC ACTION



DISCUSSION CLUBS

**ORDER FORM**

N.C.W.C. PUBLICATIONS OFFICE  
1312 Massachusetts Avenue, N.W.  
Washington 5, D. C.

Enclosed is \$..... for.....  
N.C.W.C. Pamphlet Subscription(s).

Signed .....

Street .....

City ..... Zone ..... State .....



INDUSTRIAL LIFE